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PLAIN

CATECHETICAL INSTRUCTIONS

FOR

YOUNG COMMUNICANTS,

DESIGNED TO ASSIST THEM IN FORMING

SCRIPTURAL VIEWS

OF

THE LORD'S SUPPER.

WITH AN ADDRESS

TO YOUNG PERSONS NOT YET COMMUNICANTS, AND A FEW MEDITA-  
TIONS AND HELPS FOR SELF-EXAMINATION.

BY THE REV. JOHN BARR

OF GLASGOW

PHILADELPHIA :

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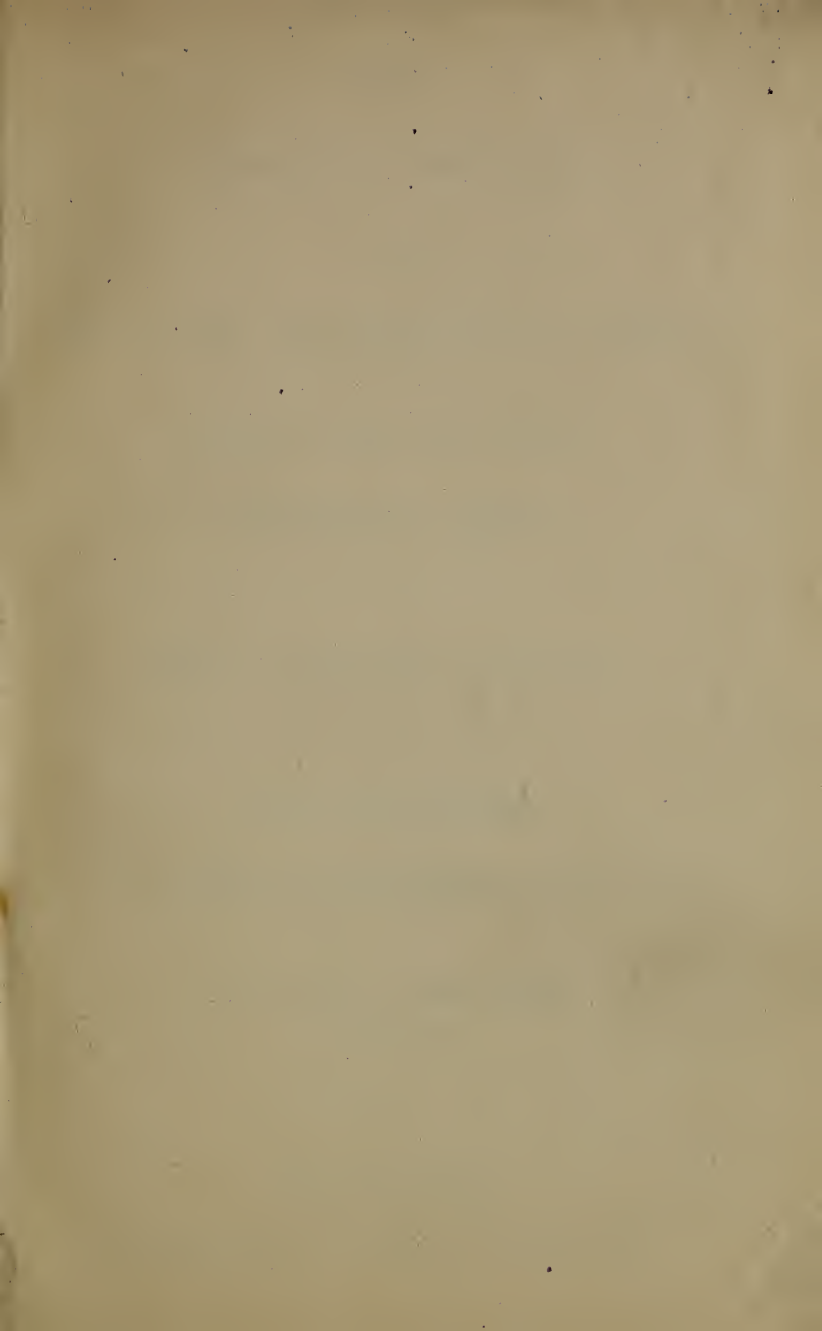
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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

BY

PROFESSOR

OF PHYSICS

## PREFACE.

IN the following little Manual, the author has endeavoured to furnish young persons with a plain, concise, and scriptural view of the Lord's Supper. The introductory address is designed to point out to them the obligations they are under to obey the Saviour's dying commandment, the great guilt of treating it with neglect—and to obviate some of the most common and plausible objections, urged by those who refuse to engage in this service. To some parents also, this portion of the book may be useful, by enabling them to show their children the duty and importance of publicly recognizing their baptismal engagements, and of declaring themselves the followers of Christ.

The Catechism will doubtless appear to some too long, and to others too short. While on the one hand, however, nothing of importance, connected with this holy ordinance has been intentionally omitted; on the other, it is hoped, nothing superfluous has been introduced. The division of the whole into distinct sec-

tions, will be found of advantage for expeditious reference and consultation; and the Meditations and specimens of self-examination from suitable texts of Scripture, which are superadded, may be helpful to some. Throughout the whole book the utmost simplicity of language has been studied. That God may render it of service to many, is the Author's sincere wish and fervent prayer. J. B.

GLASGOW, 27th February, 1824.

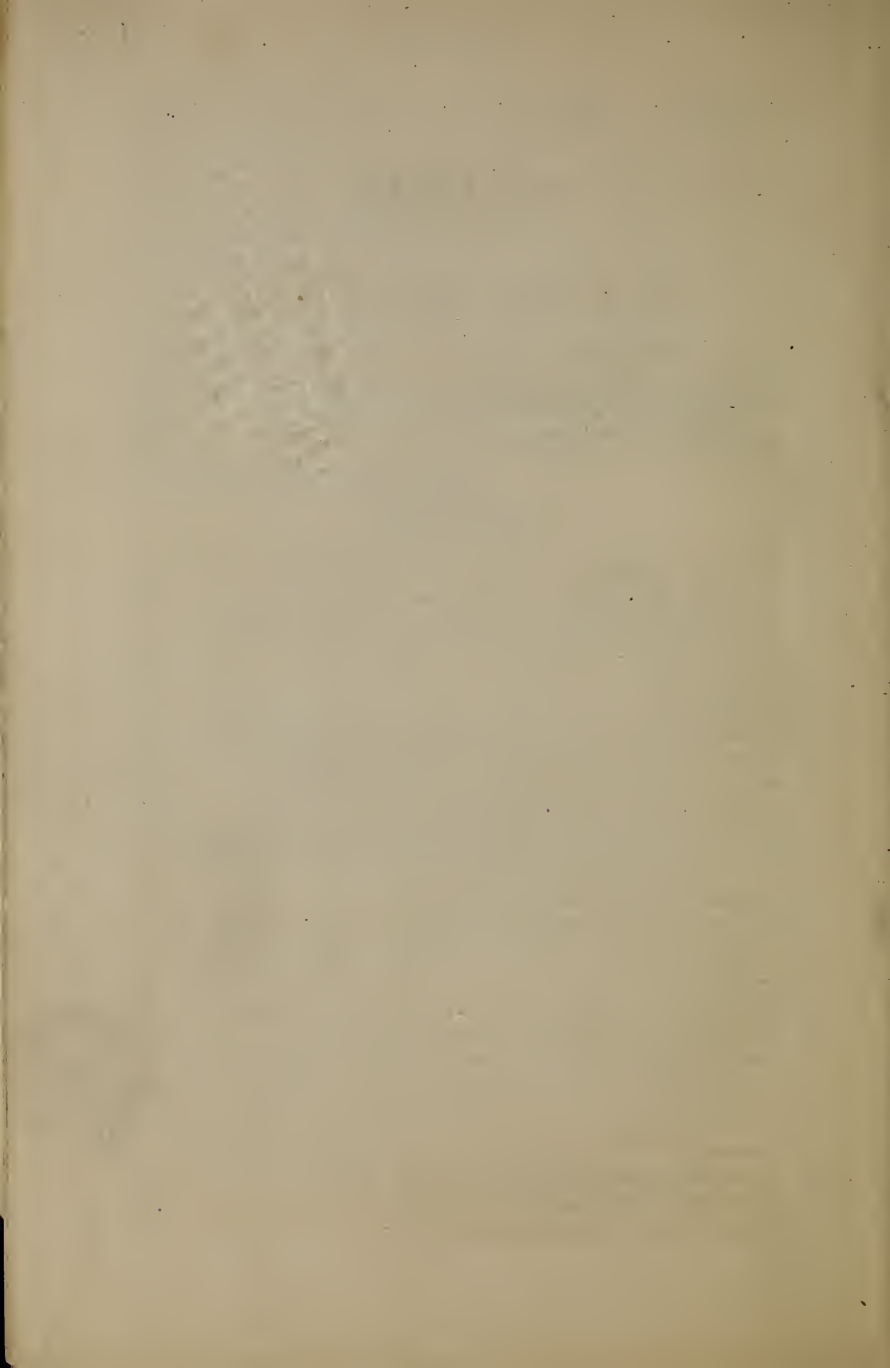
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# ADDRESS TO YOUNG PERSONS

NOT YET COMMUNICANTS.

MY DEAR YOUNG FRIENDS:—Have you ever seriously thought of joining yourselves in fellowship with the Church of Christ, and of commemorating his death at his table? If you have, you will be the more readily disposed to attend to the following considerations on this subject, which are designed to excite you speedily to engage in this important undertaking. But though you should not yet have laid this matter seriously to heart, let me entreat you patiently to read them, and calmly and impartially to reflect on them, as a means of preventing you from neglecting any longer what stands so intimately connected with your best interests, both for time and eternity. And O that the Spirit of God would deeply impress them on your minds!

First of all, I wish you to be thoroughly persuaded, that you ought to be Christians in reality, before you become Christians by profession. A moment's reflection must convince you that it would be hypocritical and heaven-insulting, to assume a Christian profession while you are destitute of every distinctive qualification of the genuine friends of Christ. Though such a practice is too common in the age and country in which we live, as plainly appears from the conduct of many who have become church-members, yet you ought to be on your guard against it, as you love your own soul. By declaring yourselves followers of Christ, while you are strangers to true godliness, you will be in awful hazard of becoming satisfied with having a name to live, though spiritually dead; and may be given up by

God to persevere to the end of life in this delusive course—a course which must terminate in your ruin. Consider these alarming words of the Redeemer, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt. vii. 21, 23.)

Inquire then seriously at your own heart, as in the sight of God, whether you are yet enemies to Christ in your mind, and by wicked works, or are of the number of his genuine friends. Have you ever, with deep concern, believed you are sinners—condemned, helpless, and perishing sinners? Have you seen yourselves justly exposed to the wrath of God, and to eternal misery? Have you been compelled by a sense of your guilt and danger earnestly to inquire, “What shall I do to be saved?” Have you accounted it “a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners?” Have you listened joyfully to the glad tidings of the gospel, and been persuaded that Christ, and Christ alone, is able to save to the uttermost? Have you fled to him for refuge, as the only hope set before you? Have you placed your whole dependence on his blood and righteousness for pardon, justification, and eternal life? And are you studying daily to manifest your love to him who saved you from everlasting destruction, by obeying his commandments? If you can answer these plain questions in the affirmative, I would address you as the friends of Jesus, and encourage you, without delay, publicly to avow your friendship for him by going to his table, and commemorating his death.

But though you cannot say that this has been your experience, you are not to suppose that you are therefore absolved from all obligation to obey the dying commandment of Christ. If you desire to enjoy happiness through eternity, (and who does not?) you must be in-

debted to Christ for its attainment. From him, however, you shall never receive it, unless you give yourselves up to him, by believing on his name, and by devoting yourselves to his service. It ought, therefore, to be your first and great concern, to be interested in Christ. While this is not your attainment, you are in a dangerous case, exposed every moment to eternal perdition. To remain indifferent in such a condition is worse than madness—it is soul-destroying wickedness. Be persuaded then presently, and in good earnest, to attend to the things which belong to your everlasting peace. Give no sleep to your eyes, nor slumber to your eye-lids, till you have surrendered yourselves to Christ, wholly, and for ever, and have put your trust in him for pardon and eternal life. By delaying this another week or day, you may find it too late; “Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts.” In too great haste you cannot be, to flee from the wrath which is to come. Nor doubt his willingness to receive you, guilty and vile as you may be; and his readiness to confer on you a share of the blessings of his great salvation. Listen to his gracious calls and invitations in the gospel. “As I live,” saith the Lord God, “I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” “Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.” “Believe in the Lord Jesus Christ, and thou shalt be saved.” (Ezek. xxxiii. 11; Isaiah xiv. 22; Acts xvi. 31.)

Having reminded you, my young friends, of the necessity of internal piety, as the only proper foundation of a Christian profession, I shall now proceed to point out to you the obligations you are under to declare yourselves publicly the disciples of Christ.

You were early devoted to God, in baptism, by your parents. But this, commendable as it was on their part, was no action of yours, and does not constitute you professing followers of Christ. Before this can take

place, you yourselves must approve of this deed of your parents, by publicly recognizing the obligations of your Baptism, and by joining yourselves to the Church of Christ. An open and personal profession of attachment to the Redeemer, is expressly enjoined; and the neglect of it will be awfully punished. His own words are—"Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. x. 32, 33.) Now, my young friends, one important branch of confessing Christ before men, or, in other words, of declaring our love to his person and cause; our belief in his doctrines; our reliance for pardon and eternal life on his atoning blood; and our devotedness to his service; consists in publicly commemorating his death. It is to this I wish particularly to call your attention, and to show you, that you are under the most express and strongest obligations to perform this service. This, I hope, will satisfactorily appear, if you carefully peruse and meditate on the following particulars.

1. That you should partake of the Lord's Supper, is the *express command of Christ*. If you read the accounts which are given concerning the institution of this ordinance by the inspired writers,\* you will see that our blessed Lord, immediately after he had eaten the Paschal Supper with his disciples, took bread, and when he had given thanks, he brake it, and gave to the disciples, saying, "Take, eat." In like manner he took the cup, and said, "Drink ye all of it." And then he added these emphatical words, "*This do in remembrance of me.*" Now, this is a plain and express commandment—a commandment issued by Him who is supreme Lord and Lawgiver in Zion. And that it is binding on all his disciples, in every age, appears from the charge to observe this ordinance "*till he shall come again*" to judge the world. The high authority of Christ, therefore, binds every person, who calls Him

\* See Section I. Question 3d.

Lord and Saviour, to obey this command. It is the positive requirement of the Christian ruler, and therefore the undeniable duty of the Christian subject. No man can refuse to observe it, without renouncing all connexion with Christ, and daring to lift up arms against his government. If you have any respect at all for his authority, and any desire to *share* in the blessings of his salvation, you are as certainly bound to obey this precept as any other which is contained in the Bible.

2. That you should keep up the public remembrance of Christ's death, *is highly reasonable*.—In all civilized countries it has been customary, publicly to commemorate events of great and general importance. The anniversary of a nation's emancipation from slavery, or of a country's escape from imminent danger, has been justly deemed worthy of public celebration. For any one to refuse to join in such festivals, though commanded by the highest authority in the realm, would obviously be unreasonable. But what event is so great, and so extensively interesting to the human race, as the death of Christ? This is an event fraught with the most important blessings, an event by which redemption from sin and misery, and a right to celestial glory were purchased for all his followers. If, therefore, any event be worthy of public commemoration, this most certainly is. If it shall be held in everlasting remembrance by all the redeemed in heaven, surely it is reasonable that it should often be publicly celebrated by all the ransomed on earth.

3. *Gratitude to Christ* demands this service from you. If your best friend and benefactor, who had saved your life at the hazard of his own, and besides conferred upon you many gifts, and a title to a large inheritance, were to require you with his dying breath, to perform some easy and reasonable service in *remembrance* of what he had done for you, would not gratitude bind you to its strict observance? Would it not betray the basest ingratitude, were you to treat his request with neglect? What friend and benefactor can perform for you the one-thousandth part of what Christ has done? “Though he was rich, for your

sakes he became poor, that through his poverty ye might be rich." For your salvation he not only hazarded his life, but freely laid it down. If, therefore, you feel a spark of gratitude to Him for what he has done for you, for what he is still doing, and for what he has promised to perform, it will prompt you to obey his dying command. To refuse it will be an evidence of the blackest ingratitude. His own words are, "If a man love me, he will keep my words: he that loveth me not, keepeth not my sayings." (John xiv. 23, 24.)

4. *The honour of Christ* requires this from you. Christ has set up his cause in our world, and called his friends to marshal round his standard, and publicly to declare their adherence to his government. His kingdom consists of subjects separated from the world lying in wickedness, by their new and heavenly birth, by a pure and holy conversation and by a Christian profession. These subjects of the Redeemer, in obedience to his call, avow their loyalty to Him, before one another, and before the world, by associating in church-fellowship, and by publicly showing forth his death. In this service, in a peculiar manner, they appear, for the honour of Christ, a class of men separated from the common mass of society, and devoted to his service. Now my young friends, as the existence of this class of men, and their observance of this ordinance, are indispensably necessary for promoting Christ's honour on earth, are not you, as well as others, bound to unite with them in this service, if you wish Him to be honoured? While you neglect this service, do you not for your part dishonour him, by slighting his cause? and do you not encourage others by your example to treat him with dishonour? Were all to do so, would not his cause perish from the earth? The honour of Christ, therefore, requires you to contribute your mite of public profession to the support of his cause. And whom will you honour, if you refuse thus to give glory to the Son of God?

5. The last motive to this duty which I shall mention, is *your own spiritual edification and comfort*. All the ordinances of the gospel are intended to

promote our spiritual improvement. No one of them, however, is more admirably adapted for this purpose, than the Lord's Supper. In this ordinance we have set before us, in a lively and affecting manner, Christ crucified. By the memorials of his death, of which we are called to participate, our bodily senses, as well as our gracious affections, are called into action; and we here see, and hear, and taste, and handle the Word of life. Here, while through the medium of bread and wine we contemplate our crucified Lord, and reflect on the Father's love in sending his own Son to be our Ransomer, and on the matchless love and condescension of Christ in submitting to ignominy, suffering, and death for our salvation, *we feel our love to God and Christ quickened, exercised, and invigorated*. Here, while we behold this costly sacrifice for sin, the slain Lamb of God, and consider that nothing else could atone for our *guilt*, and redeem us to God, *our views of the evil of sin are enlarged, our godly sorrow on account of it excited, and our hatred of it strengthened*. Here, while we behold all the blessings of the New Covenant—pardon, justification, sanctification, adoption into the family of God's children, a share in all their gracious privileges here, and the enjoyment of eternal life hereafter—flowing to guilty men through Christ's death, and sealed and secured by his blood to all who believe in his name; *our souls are comforted and refreshed*, and “*we are fed as with marrow and fatness*” And, in fine, when we are suitably exercised at the Lord's Table, here our *faith* is increased, our *hope* is animated, our *humility* is deepened, our *heavenly mindedness* is promoted, our *brotherly love* is inflamed, and our *benevolence* extends its kindest regards to the whole family of Adam.

Improved thus in every gracious principle and affection, we are strengthened for work and for warfare, for active duty, and for patient suffering; and are made to go on our way rejoicing. Thus we find the promise verified, “They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.” (Isaiah xi. 31.)

Let me ask you, my young friends, are not these blessings worthy of your most diligent pursuit? If you love your own soul, you cannot think lightly of them. But if you esteem and fervently desire them, you must seek after them by observing all the ordinances of Christ's appointment, and particularly the commemoration of his death. While you neglect this holy institution, you slight one of the most important means of promoting your own spiritual edification and comfort.

Now, if you take all these particulars into the account, you will see by what powerful motives and obligations you are bound to show forth the Lord's death. You are bound to do this, by the express *command* of Christ, by the dictates of your own minds, which cannot but pronounce this service *reasonable*, by the calls of *gratitude* to your best Friend and Redeemer, by a regard for the *honour* of his all-important cause in the world, and by a concern for *your own spiritual improvement and future bliss*.

Proportionable to the number and strength of these obligations, will be the *greatness of your guilt*, should you still persist in the neglect of this duty. Let me beseech you seriously to think of this. Your neglect of this duty will be a *direct opposition* to Christ's authority, a hostile contempt of his command. By refusing to engage in this service, you "set yourselves against the Lord and his anointed;" and practically say, "We will not have this man to reign over us." Be assured you cannot continue to do so, and prosper. "Let the potsherds strive with the potsherds of the earth; but wo unto him that striveth with his Maker." (Isaiah xlv. 9.) Should you obstinately persist in this heaven-daring rebellion, to you in righteous judgment at last he will say, "Those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me." (Luke xix. 27.)

Your neglect of this duty will be as *unreasonable* as it is rebellious. Whatever it be that keeps you from observing this ordinance, you cannot deny that it is a reasonable service; and that it is the least thing

which the friends of Christ can do, thus to testify their respect for his memory. Either, therefore, you must admit that you are not friendly to Christ, or that, in this matter, you are chargeable with an unreasonable refusal of this most reasonable request.

Your neglect of this duty will be highly *ungrateful*. Perhaps there are few accusations with which you would be more pained, than to be broadly charged with ingratitude to a kind and beneficent friend—a friend to whom you owed your liberty, your life, and your worldly all. But if ingratitude to an earthly friend be a base and degrading crime, surely it is no less so when manifested to your heavenly Benefactor. Of this, however, you are guilty in a high degree, while you refuse to render this tribute of respect to the Redeemer. To him you are indebted for all the natural gifts and religious privileges you possess, and all the celestial happiness which you can hope to enjoy. And yet when he asks you to testify your remembrance of him, not by long pilgrimages, painful castigations, and costly sacrifices, but by an easy service, will you reject his request? If so, you are indeed chargeable with ingratitude to your best Friend and Ransomer—ingratitude of the deepest dye.

Your neglect of this duty will be *dishonouring* to the Redeemer. In effect, it tells him to his face, that you do not reckon his people worthy of your fellowship or his cause worthy of your countenance and support, or his death worthy of your remembrance. It says, as plainly as deeds can speak, that you do not account the blessings which flow through his incarnation, obedience, sufferings, and death, entitled to public notice and respect: and that whatever others may do, as for you, you will not confess him before men as your Lord and Saviour. How insulting must this be to Jesus! Thus saith the Lord, “Them that honour me I will honour; but they that despise me, shall be lightly esteemed.” (1 Sam. ii. 30.)

In fine, your neglect of this duty will be a *slighting* of your own highest improvement and comfort. If you feel a concern, and manifest a respect, for any thing,

surely it ought to be for your own soul. The spiritual cultivation and eternal happiness of this immortal part of your nature are of incalculably higher importance than all other things beside. These, however, cannot be promoted and secured, if you live in the neglect of any of Christ's institutions. While, therefore, you refuse to go to the Lord's table, to show forth his death, a service so eminently calculated to advance your spiritual nourishment and growth in grace, your soul cannot be in health and prosper. By slighting it you hate your own soul.

Let me again beseech you, deliberately and seriously to weigh these considerations in your mind. Do not cast them aside hastily as unworthy of further regard. The voice of reason and of God demands your present attention to a matter so intimately connected with your soul's interest. "Now, therefore, thus saith the Lord of hosts, Consider your ways." (Haggai i. 3.) Unless you be fully determined to refuse allegiance to Christ, to reject his most reasonable requirements, to requite his matchless kindness with ingratitude, to pour dishonour on his cause, and to disregard your own advancement in holiness and happiness—no longer live in neglect of this ordinance.

Perhaps after all that has been said, some young persons who may have read the above considerations, may be still disposed to hesitate. Scruples may arise in their minds, and they may attempt to satisfy themselves with objections and apologies, in not complying, at least for the present, with this divinely authoritative commandment. That nothing of this kind may prove a hinderance to the prompt observance of this duty, I shall very briefly attend to some of the most common and plausible of these objections.

1. "May we not be Christians," say some, "though we should never observe this ordinance? Does the Bible make the observance of the Lord's Supper essential to salvation? If it does not, may not we be saved though we should never go to the Lord's table?"

To this I reply, No person can be a genuine Christian who knowingly and habitually lives in the viola-

tion of any Divine commandment. Obedience to all the laws of Christ is required by the Bible as essential to salvation; (Gal. ii. 20; James ii. 10,) and consequently obedience to this command, as well as any other contained in this holy volume. Persons who from early life are confined to their chamber by affliction, or who are placed in situations which put it out of their power to engage in this service, cannot be charged with the guilt of neglecting that which, in their case, is impracticable. But with respect to all who have arrived at the age of maturity; and who, though favoured with the most ample opportunities yet dare to live, year after year, in the willing neglect of the Lord's Supper, the case is widely altered. Such persons have much cause to conclude that they are strangers to the love of Christ, and consequently strangers to an interest in his great salvation. The language of the Bible is, "He that loveth not Christ, keepeth not his sayings;"—"If any man love not the Lord Jesus Christ, let him be," or he shall be, "anathema maranatha;" that is, accursed from Christ at his coming. (John xiv. 24; 1 Cor. xvi. 22.)

2. Others are ready to say, "We are too young to assume a Christian profession. It will be time enough after we are settled in business, and have the charge of a family."

It is not possible to fix at what age persons in general ought to assume a Christian profession, and go to the table of the Lord. The truth is, fitness for communicating depends not altogether upon years. Some, doubtless, are much sooner qualified for it than others; some when they are very young indeed, and others are not, even in extreme old age. In general, however, we are warranted to affirm, that youth is the choicest season in which you can devote yourselves to Christ in this service. It is the season to which a special promise is annexed:—"I love them that love me, and those that seek me early shall find me." It is the season when the heart is usually most tender, and susceptible of the deepest and most lasting impressions. It is the season when commonly the character and habits

are formed, which remain through future life. By devoting yourselves early to the Redeemer at his table, and associating with his professing and approved followers, on the one hand, you will be preserved from many of the follies and crimes to which youth is incident, and which embitter old age with sorrow and anguish; and, on the other, you will have it in your power to perform more service for Christ, and to share more largely of the joys of religion here, as well as to be warranted to expect a higher degree of glory hereafter. Whereas, by delaying this service from year to year, your cares and troubles will increase—your excuses for putting it off will multiply—and you will be in danger of becoming progressively more indifferent about it, till you treat it with total neglect. Besides, it is extremely perilous to put off a present attention to this duty, in the hope of a more convenient season in future. Your time is short and awfully uncertain. “What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.” So frail and precarious is it, that you cannot assure yourselves of another day or hour. Trust not therefore, to futurity, lest death should call you away much sooner than you fondly calculate, and put the performance of this service for ever out of your power.

3. Others plead as their apology, “that they fear they are not properly qualified for commemorating Christ’s death; and that instead of deriving benefit from it, they would only eat and drink judgment to themselves.”

This is by far the most common excuse which is urged by those who neglect this duty. By some it is pleaded in honest sincerity, under an affecting view of their own unworthiness. Are you of this number? Does your sin fill you with self-abhorrence and godly sorrow? Are you earnestly desirous to be washed from its pollution, and to be freed from its dominion, as well as to have its guilt pardoned? Like Paul, do you truly account yourselves, “less than the least of all saints,” and the chief of sinners? Do you see a faithful delineation of your character and state in the pic-

ture drawn by the pencil of inspiration, and truly view yourselves "wretched, and miserable, and poor, and blind, and naked?" If such be your case indeed, you have ample encouragement to come to Christ that you may obtain from him all those blessings which are suited to your guilty, polluted, and needy condition. His language to you is—"Come unto me, all ye that labour, and are heavy-laden, and I will give you rest. Him that cometh to me, I will in no wise cast out."—"The bruised reed he will not break, and the smoking flax he will not quench." (Matt. xi. 28; John vi. 37; Isa. xlii. 3.) And you have encouragement to come to his table to commemorate his death, unworthy though you be in yourselves, as there is reason to hope that he has begun in you that good work which he will not forsake, till your salvation be perfected. It is characteristic of the grace of God that it leads men to a holy jealousy of themselves, discovers to them the criminality and defilement of their hearts, and fills them with self-loathing and self-condemnation. If this be your experience, and if you sincerely desire to belong to Christ, to be made like him, and to enjoy fellowship with him, you have cause to hope that in this ordinance he will meet with you and bless you. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

By others, this apology is made from very different principles, with a view to excuse themselves for continuing in sin. They are conscious that they are still in league with it, and unwilling to have it broken. They know that they are the slaves of divers lusts and forbidden pleasures; but still they love their slavery, hug their chains, and wish not to be brought into the liberty of the sons of God. That such persons are indeed unprepared to come to the Lord's table is a serious truth. They are enemies to Christ, and to their own souls. The end of that course which they are pursuing, is death—everlasting death! If this be your

case, and if you intend ever to break off this course by repentance, be entreated to do so immediately. If you intend ever to seek after preparation for showing forth the death of Christ, be entreated to do so presently. You surely cannot suppose that this can ever be obtained by you without your own endeavours, in the use of the appointed means. While you neglect these means, your want of preparation is your *crime*, but not your *excuse*. Without reserve, therefore, give up for ever every sinful practice. Study to acquire a competent knowledge, not only of this ordinance, but of all the doctrines and duties of Christianity. Be regular in your attendance on the worship of God in public. Seek the society of them who fear the Lord. Frequently read the word of God, and seriously meditate on its all-important truths; and with importunate prayer, often cry to the Lord effectually to convince you of your need of Christ, to enable you by faith to lay hold on him for salvation, and to give you that preparation of heart which he alone can bestow.

All this, you must admit, is in your power; and while you continue to neglect this, you prove that you have no sincere desire to be prepared. Either, therefore, candidly confess this; or prove the sincerity of your desire by your immediate and active attention to these divinely-appointed means. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (Ephes. v. 14; Isa. lv. 6, 7; Matt. vii. 7, 8.) Listen, therefore, to the heavenly monition. Without another hour's delay, presently and diligently seek after preparation for this holy service; and embrace the first opportunity to obey the Redeemer's dying commandment.

4. Another objection which is urged by some, is, "that they fear they shall not be able to conduct themselves afterwards suitably to such a holy profession, and that they shall prove to it only a reproach." They conclude that it is better, therefore, never to assume the Christian name, than to disgrace it, or, after a short time, altogether to give it up.

To this I answer, Certainly it is less criminal never to rank yourselves among the followers of Christ, than to do so and yet to hold fast your iniquities, and afterwards to desert his cause. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." But let me ask you, Is that person in a safe state who pertinaciously disobeys the command of Christ, and refuses on any ground whatever, to confess him before men? That all such are guilty before God, and exposed to his everlasting displeasure, has already been proved. This objection, therefore, ought never to be urged by any as an apology for not commemorating Christ's death, except those who are determined to perish in their sins, and who may wish not to increase their own punishment, by adding this guilt to their other crimes. But, with respect to all who desire to flee from the wrath to come, it is no apology at all. If you wish to be saved by Christ, you are called not only to believe in his name, but to submit to his authority; not only to trust in his sacrifice, but to avow yourselves his willing servants. Go, then, and "take on you his yoke, which is easy, and his burden, which is light." Enlist yourselves under his banner, go to his table with his people, and rely, not on the strength of your own resolutions, but on his promised assistance, to be kept from disgraceful falls, and from final backsliding. No one who trusts in him shall be put to shame. "He giveth power to the faint; and to them who have no might he increaseth strength." His encouraging promise to each of his followers is—"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness." (Isaiah xii. 10.)

5. The last objection which I shall notice, is “a gloomy dread of the difficulties and trials of the Christian life, as if they were utterly incompatible with present happiness.”

It is true that the Christian life has its difficulties, as well as its advantages; and that you cannot obtain the latter without sharing in the former. The explicit language of Christ is—“If any man will come after me, let him deny himself, and take up his cross daily and follow me.” (Luke ix. 23.) Yes; on the one hand you must, unreservedly and for ever, give up with every forbidden gratification, though once dear to you as a right hand or a right eye; and you must renounce your self-will, your self-wisdom, and your self-righteousness. And, on the other hand, you must lay your account with persecution from the men of the world; and must meet with many painful chastisements from the hand of your heavenly Father. Like all who have gone before you, you “must, through much tribulation, enter into the kingdom of God.” (Acts xiv. 22.) But it is equally true, that the enjoyments of the Christian life are far more than a counterbalance for all its toils and sorrows. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” (1 Tim. iv. 3.) As God’s people, you shall be preserved from many of the miseries attendant on vice, and have a right to all the innocent pleasures of the world. Your afflictions, as well as your comforts, shall work together for your good. Strength shall be given to fit you for every duty, and support under every trial. Peace and joy in believing, shall sweeten your lot, and raise you superior to both the smiles and frowns of time; and at last you shall obtain “glory, honour, immortality, eternal life.” The Lord God will be your sun and shield; the Lord will give you grace now, and in due time glory; and no good thing will be withheld from you while you walk uprightly. Instead, therefore, of being discouraged by the difficulties and trials of the Christian life, you have cause to say that they are not worthy to

be named, in comparison with the present happiness and the future glory of all genuine saints.

I trust, my young friends, you are now convinced it is your duty and interest to engage, without delay, in showing forth the Lord's death; that you dread the guilt of treating this service any longer with neglect, and that all your scruples and objections, which have any shadow of reason, are now removed. I hope that it is, therefore, your present resolution to embrace the first opportunity to call upon the elders and the minister of that church, which, after careful examination by the word of God, you are satisfied is scriptural in its doctrine, discipline, and communion; and to offer yourselves as candidates for the table of the Lord. That you may not go forward in an unprepared and unacceptable manner, let me entreat you diligently to peruse the following series of catechetical instructions. By making yourselves familiar with them, you will possess a competent share of knowledge respecting the nature and uses of the Lord's Supper, the qualifications necessary to the right partaking of it, the exercise of soul with which it ought to be observed, and the holy deportment by which it should be followed. And be assured that the knowledge of these things is indispensably necessary. Knowledge, it is true, is not all that is required. You must also be partakers of a new and divine nature, be renewed in the spirit of your minds, and have the spirit of Christ dwelling in you. But these gracious attainments you cannot possess if you are grossly ignorant. Do not reckon an hour employed every day for a few weeks, or even months, too much, in endeavouring to acquire clear and distinct views, both of this ordinance and of all the leading doctrines and duties of our holy religion. And daily let your fervent prayer to God be, that he would teach you by his Holy Spirit, as well as by his word, and make you wise unto salvation. Earnestly implore, that "he who commanded the light to shine out of darkness, would shine into your heart, to give you the light of the knowledge of the glory of God, in the face of Jesus Christ. Let the Psalmist's prayer often be yours—"O

send out thy light and thy truth," the illuminating influences of thy Holy Spirit, and the direction and comfort of thy word and promise;—"let them lead me; let them bring me into thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy.'

# QUESTIONS.

## SECTION I.

OF THE INSTITUTION AND NAMES OF THE LORD'S SUPPER.

1. QUESTION. *What is the Lord's Supper?*

ANSWER. It is a holy ordinance, in which the friends of Christ eat bread and drink wine, in remembrance of his death.

2. Q. *By whom was this ordinance instituted?*

A. By Jesus himself, who alone has a right to appoint ordinances in his church.

3. Q. *In what parts of the word of God are we informed of the appointment of this ordinance?*

A. In Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20; and in 1 Cor. xi. 23—30.

4. Q. *When did Christ institute it?*

A. The same night in which Judas betrayed him, and the last before he was crucified.

5. Q. *Is not the time of its institution calculated to give it much additional interest?*

A. Yes; because it is not only the command of our Redeemer, but his *dying* command.

6. Q. *Does not his institution of it at this time show his deep concern for his people's comfort?*

A. Yes : though he had then the near prospect of his awful sufferings ; yet such was his concern for their comfort, in every future age, that he left them this memorial of his love till he come again.

7. Q. *By what names is it commonly called?*

A. It is called, the Sacrament, the Eucharist, the Lord's Supper, the Communion, the Feast, &c.

8. Q. *Why is it called the Sacrament?\**

A. Because it is a visible sign of spiritual blessings, and a public test of our discipleship ; for, in it we receive the symbols of God's covenant, and avow ourselves followers of Christ.

9. Q. *Why is it called the Eucharist?†*

A. Not only because Christ gave thanks

\* The word *Sacrament* is not in the Bible ; but it was used soon after the apostles. It is derived from the Latin term *Sacramentum*, that *oath* by which the Roman soldiers were bound to be faithful to their General. Though there is nothing directly of the nature of an oath in this ordinance, yet it may thus be named, because it implies obligations equally sacred and binding, being a public sign of our engagement to be faithful to Christ the Captain of our salvation. As the word *Sacramentum* was considered of the same import with *Mysterium*, or *Mystery*, others think Baptism and the Lord's Supper were early called *Sacraments*, to intimate, that though simple in their outward form, they are significant of the *Mysteries*, or deep truths of Christianity.

† The term *Eucharist* is a Scriptural name in the original Greek, Luke xxii. 19 ; 1 Cor. xi. 24 ; and, in our Bible, it signifies, the *Giving-thanks*, *Given-thanks*, or *Thanks-giving*. This Greek name is applied in every Christian country.

when he instituted it ; but we are bound to observe it with solemn and grateful thanksgiving to God for giving his Son to be our Ransomer, and to Christ for submitting to die for our salvation.

10. Q. *Is the Lord's Supper plainly mentioned in the Sacred Scriptures?*

A. Yes: 1 Cor. xi. 20.

11. Q. *Why is it called the Supper?*

A. Because Christ instituted it immediately after he had eaten the Passover, or the Paschal Supper, with his disciples; to be a means of promoting our spiritual nourishment and growth in grace.\*

12. Q. *Why is it called the Lord's Supper?*

A. Because it was appointed by the *Lord* Jesus Christ, the only Head and Lawgiver of the Church; and is sacred to his honour, glory, and dominion.

13. Q. *Does an apostle call it the Communion?*

A. Yes: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

14. Q. *Why is it called the Communion?*

A. Because in it we hold joint fellowship, in sharing our holy and valuable privileges, procured by his atoning blood.

\* God appointed the Passover, when the destroying angel passed over the houses of the Israelites, which were sprinkled with the blood of a lamb; but the first-born of the Egyptians were all slain, Exod. xii. The Lord's Supper has come in the room of the Passover, Matt. xxvi. 17—28; 1 Cor. v. 7, 8.

15. Q. *Is it called also in Scripture, the Feast?*

A. Yes: 1 Cor. v. 8. "Let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

16. Q. *How does it appear that this applies to the Lord's Supper?*

A. Because in the preceding verse, the apostle says, "For even Christ our passover is sacrificed for us;" and then he immediately adds, "Therefore let us keep the feast," plainly meaning the New Testament feast commemorative of Christ's death and sacrifice.

17. Q. *Why is it called the Feast?*

A. Because, like the Jewish Passover, it is a sacred festival in remembrance of a great salvation; and because the friends of Christ are here honoured to sit at his table, and to feed on the blessings of his grace.

18. Q. *Are there any other appellations given to this ordinance in the New Testament?*

A. Yes: it is denominated the *breaking of bread*, Acts ii. 43, and chap. xx. 7;—and the *cup of the Lord*, and the *Lord's Table*, 1 Cor. x. 21.

## SECTION II.

## CHRIST'S CHARACTER, AND THE DESIGN OF HIS DEATH.

1. Q. *Before you enter further on the Lord's Supper, let me ask you, Who is Christ himself?*

A. He is the Son of God, born of Mary, a virgin, and Joseph was his supposed, or adopted father.

2. Q. *How is he called?*

A. Our *Lord*, that is, our Ruler—*Jesus*, our Saviour—*Christ*, or the *Messiah*, the Anointed.

3. Q. *How do we know that he is the true Messiah?*

A. Because many prophecies respecting the Messiah were fulfilled in him; as of the tribe and family from whom he should descend; the time when and the place where he was to come; his humility, sufferings, and death; the daily sacrifice abolished, and the temple destroyed. Micah v. 2, compared with Matt. ii. 6; Isaiah liii. 2, 3; Dan. ix. 25—27.

4. Q. *Have we any other proofs that he is indeed the promised Messiah?*

A. Yes: we know him by his character, the important truths which he taught, the numerous miracles which he performed, and the many prophecies he uttered.

5. Q. *What is said of his character?*

A. He was immaculate, compassionate, and benevolent; "holy, harmless, undefiled, and separate from sinners."

6. Q. *What important truths did he teach?*

A. He declared his own commission to explain the law of a God of perfect equity, love to God, and love to men, pardon of sins, the resurrection of the dead, eternal life to them who believe on him, and eternal punishment to all impenitent sinners.

7. Q. *What miracles did he perform?*

A. He stilled the tempest, walked on the sea, gave sight to the blind, made the dumb to speak, healed many diseases, raised the dead, &c. ; and he performed his miracles, not in a corner, but publicly, and in sight of his enemies.

8. Q. *What prophecies did he declare?*

A. That he should be betrayed, mocked, scourged, and crucified, that in three days after he should rise from the grave, that miraculous gifts should be conferred on his apostles, that Jerusalem should be totally destroyed, and the gospel universally preached.

9. Q. *Does Christ speak of his own Deity?*

A. Yes : he declares that he is *equal* with God : “*I and my Father are one ;*” John x. 30—38.

10. Q. *But does he admit that, in some respects, he is inferior to God his Father?*

A. He does so, in reference to his commission to *work* and *suffer* for our redemption.

11. Q. *Did he possess human nature similar to the former prophets?*

A. Yes : from his youth “ he grew and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him : ” he hungered and thirsted, he wept and joyed, he suffered and he bled and died.

12. Q. *How was he different, therefore, from all the prophets ?*

A. Because his human nature, from the first moment of his life, was inseparably united with his divine ; and therefore, he is called *Immanuel*, God with us ; Isa. vii. 14 ; Matt. i. 23

13. Q. *Are his divine perfections plainly declared in the Holy Scriptures ?*

A. Yes : they are clearly and frequently taught in his names, attributes, works and worship.

14. Q. *Notwithstanding his true Deity, was not his human nature put to death ?*

A. Yes : “ it is Christ that died.”

15. Q. *What kind of death did Christ die ?*

A. The shameful, painful, and accursed death of crucifixion.

16. Q. *By whom was he put to death ?*

A. By the unbelieving Jews, and the Roman soldiers.

17. Q. *Why did they take away his life ?*

A. The carnally-minded Jews, who expected that Messiah should be a great worldly prince, scorned him on account of his poverty ; and the Pharisees and rulers hated him because he so plainly exposed their

errors; therefore they accused him to the Roman Governor, who at that time alone had the power among them, of sentencing criminals to death.

18. Q. *What were the crimes which they laid to his charge?*

A. They accused him of *blasphemy*, because he called himself the Son of God; and of *treason*, because he admitted that he was a king.

19. Q. *Was not his innocence fully established?*

A. Yes: he was indeed the Son of God, and the spiritual king of Zion; and his very enemies, Judas who betrayed him, Pilate who condemned him, and the centurion who crucified him, all attested his innocence.

20. Q. *Though the design of men in putting Christ to death was extremely wicked, yet was not God's purpose gracious and loving?*

A. Yes: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

21. Q. *Did Christ suffer from any other source than from the hands of wicked men?*

A. He suffered also from the malice of devils, and chiefly from the hiding of his Father's face, which forced him to exclaim,—"My God! my God! why hast thou forsaken me?" Luke xxii. 53.—Matt. xxvii. 46.

22. Q. *Did he suffer only in his body?*

A. He suffered chiefly in his soul, as appears from his own declaration, "My soul is exceeding sorrowful even unto death." Matt. xxvi. 38.

23. Q. *Did Christ submit to all this willingly?*

A. Yes: his own words are, "No man taketh my life from me; I lay it down of myself." "I lay down my life for the sheep." John x. 15—18.

24. Q. *Was his design in this simply to set his followers an example of steadfast adherence to the truth which he taught?*

A. In Christ's sufferings and death we doubtless have a glorious example of attachment to truth, and of patience, meekness, fortitude, and forgiveness of injuries; but this was far from being their *only*, or even their *chief* design.

25. Q. *What were the great designs for which Christ gave himself up to death?*

A. To redeem guilty men from everlasting destruction, and to bring them to the enjoyment of eternal life.

26. Q. *Are you sure that his death is the meritorious cause on account of which men obtain pardon and eternal life?*

A. Yes; the testimony of Scripture is—"In whom we have redemption through his blood, even the forgiveness of sins." "The gift of God is eternal life, through Jesus Christ our Lord." Eph. i. 7 Rom. vi. 23.

27. Q. *Was his death really substitutionary, or in our room and stead?*

A. Yes: "He was wounded for our transgressions, he was bruised for our iniquities," &c. "He, the Just, suffered for us, the unjust," &c. "This is my body which is broken for you," &c. Isa. liii. 5. 1 Pet. iii. 18. 1 Cor. xi. 21.

28. Q. *Was his death a sacrifice and atonement for sin?*

A. Yes: "Christ also hath loved us, and given himself for us, an offering and a sacrifice to God." "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." "He is the propitiation for our sins." Eph. v. 2. Matt. xx. 28. 1 John. ii. 2.

29. Q. *Could nothing less procure pardon and eternal life for our guilty race?*

A. No: reason says if they could have been obtained by easier means, God would not have sent his Son to suffer and die for our salvation; and the Scriptures affirm, that "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

30. Q. *How is it that the death of Christ possessed such matchless worth and efficacy?*

A. Because he is Immanuel, God in our nature; and consequently the obedience and sufferings of his human nature derived infinite value from his divine

31. Q. *Why was it necessary that our Redeemer should be both God and man in one person?*

A. Had he not been man, he could not have obeyed and died in our stead; and had he not been God, his obedience and death could not have been of sufficient value to purchase our redemption.

32. Q. *Are not the resurrection and exaltation of Christ sufficient proofs that God has approved and accepted his sacrifice?*

A. Yes: because "he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name." Philip. ii. 8, 9.

33. Q. *How do we obtain an interest in Christ's sacrifice?*

A. By believing the scripture testimony concerning Christ, and putting our trust in him for salvation. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

34. Q. *Have we sufficient encouragement to believe his willingness and ability to save us?*

A. Yes: his own testimony is, "Him that cometh to me, I will in no wise cast out." And the testimony of the Spirit of God is, "He is able also to save them to the uttermost that come unto God by him." John vi. 37. Heb. vii. 25.

## SECTION III.

## ON THE NATURE AND USES OF THE LORD'S SUPPER.

1. Q. *For what ends did Christ institute the Lord's Supper?*

A. To be a public and standing memorial of his death; and to promote the spiritual improvement and comfort of his people.

2. Q. *How does it appear that it is intended to be a memorial of his death?*

A. From his own words, "Do this in remembrance of me."

3. Q. *How does it appear that it is intended to be a public memorial?*

A. Because, in observing it, the friends of Christ are required, in a social capacity, to *show* or to *publish openly* the Lord's death.\*

4. Q. *To whom are we to show forth, or openly to publish, the Lord's death?*

A. To God, as the ground of our hope—to holy angels—to our fellow Christians—to the men of the world—and to tempting devils.

5. Q. *How does it appear that it is intended to be a standing or permanent ordinance?*

\* The Lord's Supper cannot be administered to a single individual, as Baptism may; but must have several persons, united in holy fellowship, without offences, scandals, or schisms; and instead of performing it *secretly* they must *show it publicly, publish it openly*, in the sight of others.

A. Because it is expressly said, "As often as ye eat this bread and drink this cup, ye do show the Lord's death, *till he come*;" that is, till he come to judge the world.

6. Q. *Is the death of Christ worthy of being thus publicly and permanently remembered by his followers?*

A. It certainly is; for it is the most important event which ever happened in our world—an event fraught with the most inestimable blessings to our race—an event which will be celebrated by all the redeemed with everlasting joy.

7. Q. *Is not the Lord's Supper a confessing, or professing, as well as a commemorating ordinance?*

A. Yes: our observance of this ordinance in effect is a confession of our belief in Christ's doctrines—of our love to his person and cause—of our reliance on his death—and of our devotedness to his service.—Matt. x. 32.

8. Q. *Is it not also a communicating ordinance?*

A. Yes: in it we "truly have fellowship with the Father and with his Son," and also with our Christian brethren; "for we, being many, are one bread and one body: for we are all partakers of that one bread." 1 John i. 3. 1. Cor. x. 16, 17.

9. Q. *May it not be viewed too as a covenanting ordinance?*

A. Yes: because in it, over the memorials of the sacrifice of Christ, and the blood of the New Covenant, God acknowledges us as his

covenant people, and we claim him as our covenant God. Jer. xxxi. 33 ; l. 5.

10. Q. *May it not be called also a sealing ordinance ?*

A. Yes : as circumcision is called *a seal of the righteousness of faith* (Rom. iv. 11 ;) so both Baptism and the Lord's Supper may be thus styled, because like seals set on a charter, they are visible confirmations of the New Covenant.

11. Q. *Is not this ordinance intended also to promote our spiritual improvement and growth in grace ?*

A. Yes : when observed in a becoming manner it strengthens our faith, excites our repentance, inflames our love, animates our hope and joy, and promotes our spiritual comfort.

12. Q. *How does it strengthen our faith ?*

A. By setting before us, in a lively and affecting manner, Christ crucified, the great object of faith ; and by encouraging us more fully to repose our trust in Him who loved us and gave himself for us.

13. Q. *How does it excite our repentance ?*

A. By exhibiting to us the incalculable evil of sin, which required such a costly sacrifice to expiate its guilt ; and thus inducing us to hate it more, as the crucifier of our Lord, and to abhor ourselves on account of it.

14. Q. *How does it inflame our love to Christ ?*

A. By presenting to our view the memorials of his matchless love in giving himself a

ransom for our redemption.; and thus drawing forth our warmest gratitude to our most generous Friend and Benefactor.

15. Q. *How does it inflame our love to the people of God?*

A. Here we meet with them as avowed friends of Christ—a people separated from the world lying in wickedness—and feel our hearts more knit to them as our “brethren in the Lord.”

16. Q. *How does it inflame our love to mankind at large?*

A. By showing us the mighty importance which God has attached to man's redemption; and by expanding our benevolent desires, that all should taste and see that God is good.

17. Q. *How does it animate our hope and joy?*

A. By reminding us that Christ will come again, to carry all his people home to heaven, that where he is, they may also be; and that the communion there shall be pure and joyful, uninterrupted and eternal.

18. Q. *How does it promote our spiritual comfort?*

A. By directing us to the blood of Christ, as the grand antidote for all our woes, and the source of all spiritual and heavenly blessings; and by assuring us that he who so loved us, as to give his life a ransom for us, will withhold from us nothing which he knows will be beneficial to our souls, and will make all things work together for our good.

## SECTION IV.

### OF THE ELEMENTS USED IN THIS ORDINANCE, AND THEIR SPIRITUAL SIGNIFICATION.

1. Q. *What are the elements, or symbols, which are used in the Lord's Supper?*

A. Common bread and wine.

2. Q. *What is signified by the Bread?*

A. Christ's body; or his human nature.

3. Q. *What is signified by the Wine?*

A. Christ's blood; or his sacrifice for sin.

4. Q. *How do bread and wine represent Christ's body and blood?*

A. Not on account of their colour and appearance; but in virtue of his appointment, and because of their nourishing qualities.

5. Q. *How do their nourishing qualities represent Christ's body and blood?*

A. As bread and wine nourish our bodies, so the blessings which flow from Christ's broken body and shed blood, nourish our souls.

6. Q. *Do not the bread and wine represent his whole human nature?*

A. Yes: as it was in this nature only that he suffered, or indeed could suffer, so it was the whole of this nature, both body and soul, which did suffer, and which is thus represented.

7. Q. *What did Christ do with the bread and wine, before he gave them to the disciples?*

A. He first took the bread and gave thanks to his Father, and blessed it; and again he did in like manner with the wine. Matt. xxvi. 26, 27.

S. Q. *Did Christ's blessing them change them really into his body and blood, as Papists maintain?\**

A. No: his apostles clearly saw that they were as much bread and wine after he had given thanks, as they were before it; and they are repeatedly called bread and wine, by the apostle Paul, after Christ had blessed them. 1 Cor. xi. 26, 27.

9. Q. *But does not Christ plainly call the bread his body, and the wine his blood?*

A. He does so; but it must obviously be in a figurative sense, just as when he calls himself a *door*, a *way*, and a *vine*. John x. 9; xiv. 6; xv. 1.†

\* The popish doctrine of *transubstantiation*, or the complete changing of the substance of the bread and wine, by the prayer of the priest, into the real body and blood of the Redeemer, is fraught with so many absurdities, that it appears impossible for any man sincerely to believe it. Every communicant *sees*, and *feels*, and *smells*, and *tastes*, that the elements remain simple bread and wine, after thanks have been given, just as they were before. and if we must disbelieve the evidence of our senses in this, as Papists affirm, what other evidences have we that we do at all partake of this ordinance? Besides, common sense tells every man that as Christ has only one body. it cannot be in more places than one, at the same time; whereas this doctrine would make us believe that Christ's one body may be in innumerable places at the same instant: or that he has as many thousands of bodies, as popish priests choose to multiply by their prayers!! This papal doctrine was not established by them till 1215 years after Christ.

† In the words "this is my body," the verb *is* obviously means, *signifies*, or *represents*, my body. In this sense it is often used. Gen. xl. 26. The seven kine *are* seven years, i. e. *represent*

10. Q. *What did Christ do with the bread and wine after he had given thanks?*

A. He brake the bread, and gave it to the disciples, saying, "Take, eat;"\* and he handed the cup to them, saying, "Drink ye all of it."†

11. Q. *What is meant by the breaking of the bread, and the pouring of the wine into the cup?*

A. The breaking of Christ's body, and the shedding of his blood; or all the sufferings which he endured for our salvation.

12. Q. *What may be intended by his breaking the bread with his own hand?*

A. The voluntary nature of his sufferings.

13. Q. *What may be intended by his giving with his own hand the bread and wine to the disciples?*

A. His freely giving himself, and all new covenant blessings, to every believing communicant.

14. Q. *What may be learned from Christ's*

seven years. 1 Cor. x. 4. That rock *was* Christ, i. e. *signified* Christ. See Dan. vii. 24. Matt. xiii. 38, 39. Gal. iv. 25. Rev. i. 20; v. 6, 8; xi. 4, &c. &c.

\* Popish priests, contrary to the example of Christ and his apostles, neither *break* the bread, nor allow communicants either to *break* or to *eat* it. They put into their mouth an unbroken wafer of bread, and charge them not to touch it with their teeth; but as soon as it becomes moist, to swallow it whole!

† Christ commands *all* his disciples to drink of the cup—the symbol of their sacred bond of friendship. How guilty are Popish priests in refusing the common people to taste or touch the Lord's cup!!

invitation *to his disciples to take, and to partake of the elements?*

A. Their gracious welcome to this ordinance—their divine warrant for observing it—and the obligations which lie upon them to receive and apply Christ and his blessings for their spiritual nourishment.



## SECTION V.

OF COMMUNICANTS PARTAKING OF THE ELEMENTS, AND HOW THIS SHOULD BE DONE.

1. Q. *Are all communicants required to partake both of the bread and wine?*

A. Yes: both are commanded to all;—“Take, eat—and Drink ye all of it:” consequently, to refuse either is a mutilation of Christ’s ordinance, and a rejection of his authority.\*

\* In opposition to Christ’s command, Popish priests affirm that they, like the Apostles at the first communion, alone can drink the cup, and refuse it to the people; and they pretend to draw this gross error from the original Greek word, 1 Cor. xi. 27, “eat this bread, *or* drink this cup.” This gives not the slightest argument to forbid *any* man the cup, any more than the bread; and the following express verse, 28, plainly teaches *every Christian* both to eat and to drink. The laity, or the people, were not refused the cup till 1414 years after Christ.

2. Q. *What may be understood by their taking the elements into their hands?*

A. Their receiving Christ by the hand of faith, and all the blessings of grace with him.

3. Q. *What may be understood by their eating of the bread, and their drinking of the cup?*

A. Their particular application of these blessings, which flow through Christ's death, as the food and nourishment of their souls.

4. Q. *What are some of these blessings?*

A. The pardon of sin—the justification of our persons—the sanctification of our natures—adoption into the family of grace—all needful provision, instruction, protection, chastisement, and comfort—strength to persevere in the way of holiness—an unstinged death—a blessed resurrection—and a glorious immortality.

5. Q. *Can the simple act of eating the bread and drinking the wine, make us partakers of these blessings?*

A. No : it cannot any more than our partaking of a common meal in our own houses.

6. Q. *How is it then that we obtain these blessings in this ordinance?*

A. Only when Christ blesses to us his own institution ; and when we are suitably exercised in remembering him, and in meditating on his death.

7. Q. *What should we chiefly remember concerning Christ at his table?*

A. We should remember his supreme dignity—his amazing condescension—his match-

less love—his numerous sufferings, and chiefly his death.

8. Q. *What should we remember concerning his supreme dignity?*

A. That from eternity he was equal with the Father, possessed of the same perfections, and entitled to the same homage. “In him dwelleth all the fulness of the Godhead bodily.”\*

9. Q. *What should we remember concerning his amazing condescension?*

A. That he deigned to assume our nature in its humblest state, into union with his Divine, that he might be qualified to act as our Redeemer. “Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye

\* If Jesus Christ be not possessed of true Divinity, the commemoration of his death, by an act of religious worship, would be grossly idolatrous. As well might we in this way remember the death of Peter, or Paul, or any distinguished martyr for the truth. But Christ's Deity is fully and clearly taught in the following texts: The *names* of God are given to Christ: *God*, John i. 1, 2; the *true God*, 1 John v. 20; the *great and mighty God*, Isa. ix. 6. Tit ii. 13; the *only wise God*, Jude 24. *God blessed for ever*, Rom. ix. 5. *King of kings and Lord of lords*, Rev. xii. 14. The *attributes* of God are ascribed to Christ: such as *Eternity*, Rev. i. 10—18. Micah v. 2, compared with Matt. ii. 6. *Omnipotence*, Rev. i. 8; *Omniscience*, John xxi. 17; *Omnipresence*, Matt. xxviii. 20; *Immutability*, Heb. xiii. 8. The *Works* of God are ascribed to Christ; such as the *Creation* of all things, John i. 3; *Upholding* of all things, Heb. i. 3; *Governing* all things, Eph. i. 22; *Raising all the dead*, John v. 28, 29; *Forgiving* of sin, Matt. ix. 2; *Giving eternal life*, John x. 28; *Judging* the world, John v. 22. *Religious worship* is given to Christ;—in *Baptism*, Matt. xxviii. 19; in the *Benediction*, 2 Cor. xiii. 14; by *Thomas*, John xx. 28; by *Stephen*, Acts vii. 59, 60; by *Paul*, Rom. xvi. 25—27; Thes. iii. 11, 12, *all* are commanded to worship him, John v. 23; the *Redeemed* worship him, Rev. v. 8—14.

through his poverty might be rich." 2. Cor viii. 9.

10. Q. *What should we remember concerning his matchless love?*

A. That it is love which has a "breadth, and length, and depth, and height which pass all knowledge"—love which prompted him to lay down his life for us his enemies Eph. iii. 18, 19.

11. Q. *What should we remember concerning his numerous sufferings?*

A. That from the manger to the cross, "he was a man of sorrows and acquainted with grief"—that his words were wrested, and his actions misrepresented—that he was arraigned as guilty of blasphemy, sedition, and sabbath-breaking—that he was buffeted, spit upon, crowned with thorns, cruelly scourged, and his hands and feet nailed to the cross; and, above all, that he endured the furious assaults of devils; an unspeakable agony in the garden, till he sweated as it were great drops of blood; and an overwhelming hiding of his Father's face, during his crucifixion.

12 Q. *On what respecting Christ's death ought we to meditate at his table?*

A. On the truth of it—the necessity of it—the extreme painfulness of it—the sufficiency and efficacy of it, and the glorious fruits which spring from it.

13. Q. *What is it to meditate on the truth of Christ's death?*

A. It is devoutly to consider, that as death was the penalty of the law which he had in-

curred; so he truly suffered in our stead, and really yielded up his soul into the hand of his Father.

14. Q. *What is it to meditate on the necessity of it?*

A. It is devoutly to revolve in our mind, that unless he had given himself a ransom for us, we must have eternally perished.

15. Q. *What is it to meditate on the extreme painfulness of it?*

A. It is devoutly to reflect that those sufferings, not only of his body, but chiefly of his soul, under which he expired, were unspeakably great; because "it pleased the Lord to bruise him, and to put him to grief." Isa. liii. 10.

16. Q. *What is it to meditate on the sufficiency and efficacy of it?*

A. It is devoutly to ponder this cheering truth, that it has merit enough for the salvation of all men; and that whosoever relies on it, by faith, shall find that "the blood of Jesus Christ, God's Son, cleanseth from all sin." 1 John i. 7.

17. Q. *What is it to meditate on the glorious fruits which spring from the death of Christ?*

A. It is to behold in it the eternal covenant ratified—Old Testament types and prophecies fulfilled—the perfections of God glorified—his law, not only satisfied, but magnified and made honourable—eternal wrath averted—the blessings of grace conferred—

and everlasting happiness secured for all his faithful servants.

18. Q. *In meditating on these things at the Lord's table, should not our outward behaviour be composed, grave, and solemn?*

A. Without doubt: for any communicant then to gaze about, and be obviously unconcerned, is highly unbecoming and irreverent. "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Lev. x. 3.

19 Q. *Should we not, however, be chiefly concerned about the exercise of our soul?*

A. Yes: "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 7.

20. Q. *In what manner ought the gracious principles of our soul to be exercised in showing forth Christ's death?*

A. We ought to observe it with lively faith—with deep humility—with penitential sorrow—with supreme love—and with holy joy and thanksgiving.

21. Q. *Why should we observe it with lively faith?*

A. Because without faith we cannot please God in this service—or have realizing views of the gracious presence of Christ—or exercise trust in him for those blessings on which we should feed at his table.

22. Q. *Why should we observe it with deep humility?*

A. Because we who are unworthy to eat

of the crumbs which fall from the table of his providential bounty, are much more unworthy to feed on the richest blessings of his grace.

23. Q. *Why should we observe it with penitential sorrow?*

A. Because, as our sins were the cause of all his sufferings, when we “look on him whom we have pierced, we should mourn, and be in bitterness, as one mourns for a first-born, and for an only son.” Zech. xii. 10.

24. Q. *Why should we observe it with supreme love to Christ?*

A. Because, both on account of what he is in himself, and what he has done and suffered for us, he is infinitely worthy of being esteemed by us, “as the chief among ten thousand, and altogether lovely.”

25. Q. *Ought we not to observe it also in the exercise of love to all men, but especially to our Christian brethren?*

A. Yes: if we “love him who begat, we must love them also who are begotten of him;” and, breathing the benevolent spirit of Christianity, must wish well to all mankind.

26. Q. *Why should we observe this ordinance with holy joy and thanksgiving?*

A. Because, when no other sacrifice for sin could avail for our salvation, he, by the one sacrifice of himself, redeemed us to God. The language of our hearts and lips at his table, therefore, ought to be—“Unto him that loved us, and washed us from our sins

in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Rev. i. 5, 6.

27. Q. *Is it necessary that all these graces should be exercised every time we communicate?*

A. It certainly is proper as far as our time and religious frame will admit; but as this is not always practicable, when *any* of these graces are suitably exercised at the Lord's table, we ought to bless God for thus assisting us.

28. Q. *Will you mention an example or two of this kind?*

A. When we are deeply affected with a view of our unworthiness and guilt, our *humility and penitential sorrow* may be chiefly exercised; or, when we are in a comfortable frame, and filled with admiring views of Christ's love, it may be chiefly our *joy and thankfulness*.

29. Q. *How should we generally be employed at the Lord's table?*

A. As much as possible we should be employed in affectionately meditating on Christ's sufferings and death—in receiving by faith the blessed fruits which spring from them—in heartily consenting to take Christ for our Instructor and Governor, as well as our Saviour—in devoting ourselves wholly and for ever to his service—and in resolving to live, as much as lieth in us, in peace and love with all men.

30. Q. *How did Christ conclude this ordinance?*

A. Before he and his apostles left the table, they joined in singing a hymn or psalm; and we are bound to imitate this practice.

 A few meditations suitable for communicating, are added at the conclusion of the Catechism.



## SECTION VI.

OF THE CHARACTERS WHO HAVE A RIGHT TO THIS ORDINANCE,  
AND THE GUILT AND DANGER OF UNWORTHY  
COMMUNICATING.

1. Q. *On whom is Christ's commandment to observe the Lord's Supper binding?*

A. On every person, favoured with the gospel, who is come to such mature age, that he might be qualified to assume a Christian profession.

2. Q. *Have all men, good and bad, a right to partake of this ordinance?*

A. No: none except believers in Christ are either warranted to show forth his death, or capable of doing it with acceptance to God, and profit to themselves.

3. Q. *If graceless persons have no war*

*rant to engage in this service, and are unable to perform it aright, are they not excusable in treating it with neglect?*

A. By no means: their neglect of it is a criminal opposition to Christ's authority, and a virtual renunciation of him as their Lord and Saviour.

4. Q. *What then ought such persons to do, when both their observance and their omission of this duty would involve them in guilt?*

A. They ought, without delay, earnestly and diligently to seek those gracious qualifications which Christ alone can bestow, and which he is willing to give to all who truly desire them; and then to go to the Lord's table.

5. Q. *As ministers and elders cannot know, in all cases, who are and who are not genuine believers, to whom may they warrantably give admission to the Lord's table?*

A. To all visible saints; in other words, to all who profess to believe in Christ, and whose character and practice prove the sincerity of their profession.

6. Q. *Ought ignorant, profane, and heretical persons to be refused admission?*

A. Yes: because their admission would increase their guilt, dishonour Christ, and profane this holy ordinance.

7. Q. *Does not unworthy communicating subject those who are chargeable with it to*

*great guilt, and expose them to great danger?*

A. Yes: the apostle Paul affirms that they are “guilty of the body and blood of the Lord;” and that “they eat and drink damnation [or judgment] to themselves.”

S. Q. *What does the apostle mean by their being ‘guilty of the body and blood of the Lord?’*

A. His meaning is, that they are guilty of profaning this holy ordinance, in which the body and blood of Christ are symbolically set before them; and, in a spiritual sense, crucify afresh the Son of God.

9. Q. *Does the apostle mean that unworthily communicating is an unpardonable sin?*

A. By no means: the blood of Jesus cleanseth from this, as well as from all other sin.

10. Q. *What then does he intend by saying that they who communicate unworthily, “eat and drink damnation [or judgment] to themselves?”*

A. He means that they expose themselves to the judgments of God, who may punish this sin with severe chastisements in this life; or, if not repented of, with eternal misery in the world beyond the grave.

11. Q. *Are the children of God never chargeable with communicating unworthily?*

A. No doubt they sometimes are. As they all must confess that they sometimes perform the duties of *prayer* and *praise* amiss, so the best of them sometimes communicate amiss.

12. Q. *When may we be said to be chargeable with this sin?*

A. When we go to the Lord's table, knowing that we have not a right to it—when we have made no attempt to examine ourselves, and are ignorant of our spiritual state—when we attend merely to obtain, or to support, a good character in the sight of men—when we are in a cold, and careless, and worldly frame of spirit—or when we experience no desires for communion with Christ, and the attainment of spiritual blessings.



## SECTION VII.

OF THE OBLIGATIONS TO SELF-EXAMINATION, AND THE MANNER IN WHICH IT SHOULD BE PERFORMED.

1. Q. *How may we know whether we have, or have not, a right to go to the Lord's table?*

A. By careful and impartial self-examination; in other words, by a strict inquiry into the state of our souls, and the tenor of our practice.

2. Q. *Is this commanded by the word of God?*

A. Yes: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. xi. 28

3. Q. *Is it not sufficient when ministers carefully examine us?*

A. No: they may and ought to ascertain the competency of our knowledge, and our character before men: but they cannot know, as we ourselves do, our conduct in secret, and the state of our souls before God.

4. Q. *Is this duty incumbent upon all before they go to the Lord's table?*

A. Yes: there is no exception made; on the contrary, every man is expressly enjoined to examine himself.

5. Q. *Should this duty be observed only the first time we communicate, or every time?*

A. It is evident from the apostle's words, that we ought to examine ourselves every time, before "we eat of this bread and drink of this cup."

6. Q. *Why is self-examination thus required?*

A. To make us acquainted with our real character and state, and to prevent unworthy communicating.

7. Q. *Is this duty to be confined to communion seasons?*

A. No: it ought to be practised frequently, by all who desire to know their preparation for death, and their meetness for heaven: "Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. xiii. 5.

8. Q. *Would it not render the performance of this duty much easier, were it observed often?*

A. It certainly would :—the merchant who examines his accounts frequently, must find it easier to ascertain the true state of his business, than he who does it seldom ; and the case must be similar in regard to the examination of the heart and life.

9. Q. *May we not be apt to mistake our true character?*

A. Yes : we are naturally prone to think too favourably of ourselves ; every genuine grace has some counterfeit resemblance ; and “the heart is deceitful above all things, and desperately wicked.” Jer. xvii. 9.

10. Q. *How should this duty be performed, that we may guard against mistakes?*

A. We ought to choose a proper season for it—to begin with prayer—to perform it carefully, patiently, and impartially—and to take the word of God as a standard by which we judge.

11. Q. *What is a proper season for self-examination?*

A. When we have most time to devote to this duty, and when our thoughts are most disengaged from worldly concerns ; such as, on the evening of the Lord’s day.

12. Q. *Why should we begin it with prayer?*

A. Because without the assistance of the Holy Spirit,\* we cannot perform either this

\* The personality and true Deity of the *Holy Spirit*, are

duty, or any other aright :—our prayer therefore ought to be, “ Search me, O God, and know my heart ; try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting.” Psalm cxxxix. 23, 24.

13. Q. *When may we be said to perform it carefully ?*

A. When we engage in it, not as a mere form, but earnestly desirous to know the true state of our souls ; and when we diligently try ourselves, not only by one mark or two of christian character, but by several.

14. Q. *Why should we perform this duty patiently ?*

A. Because if we leave ourselves only a few minutes for self-examination, we will be in great danger of going through it carelessly, and of falling into mistakes.

15. Q. *When may we be said to perform it impartially ?*

A. When we look, not simply at one feature, or two, of our practice ; but at its gene-

clearly taught in the Scriptures : such as, his *personal affections*, Eph. iv. 30 : *personal actions*, Acts xiii. 2, 4 ; and his *personal coming, testifying, showing, teaching, hearing and speaking*, John xiv. 16, 26 ; xv. 26 ; xvi. 7—14. The *Name of God* is given to him, Acts v. 3, 4. The *Perfections of God* are ascribed to him, such as *Omniscience*, 1 Cor. ii. 9—11 ; *Omnipresence*, Psalm cxxxix. 7—12 ; 1 Cor. iii. 16 ; *Omnipotence*, 1 Cor. xii. 4—11. The *Works of God* are ascribed to him, such as, *forming* Christ's body, Luke i. 35 ; *anointing* him, Luke iv. 18 ; *raising* him from the dead, Rom. viii. 11 ; *regenerating* men's souls, John iii. 5, 6 ; *revealing* future events, Luke ii. 26 ; *inspiring* the prophets, 2 Pet i. 21. He is *worshipped* equally with the Father and the Son, Matt. xxxviii. 19 ; 2 Cor. xiii. 14

ral tenor for a considerable time back ; and when we are willing to search and know the worst parts of our character as well as the best.

16. Q. *Why should we take the word of God as the standard by which we judge of ourselves ?*

A. Because it contains the only *infallible* marks and descriptions of the characters, both of the righteous and the wicked.

17. Q. *May not other religious books be useful assistants to us in self-examination ?*

A. Some of them certainly may ; but only in so far as the marks which they lay down are plainly founded upon, and agreeable to, the Divine Word : “ To the law and to the testimony : if they speak not according to this word, it is because there is no light in them.” Isa. viii. 20.

☞ See a few helps for Self-examination, in a series of Questions from Scripture texts—Pages 84—90.



## SECTION VIII.

OF SEVERAL PARTICULARS CONCERNING WHICH WE OUGHT TO EXAMINE OURSELVES.

1. Q. *Of what should we examine ourselves in the view of showing forth Christ's death ?*

A. Whether we are in a gracious or in a graceless state ; in other words, whether we are the friends or the enemies of Christ.

2. Q. *How may we know which of these is our character ?*

A. By examining ourselves respecting our “knowledge, our faith, our repentance, our love, and our new obedience.”

3. Q. *Is a KNOWLEDGE of the doctrines and duties of Christianity essential to true godliness ?*

A. Yes: though some may be genuine saints whose knowledge is not great ; yet this cannot be the case with any who are grossly ignorant.

4. Q. *But may not some have much knowledge of religion who are destitute of grace ?*

A. Unquestionably they may ; an apostle says, “though I understand all mysteries and all knowledge, and have not charity,” (namely, love to God and man,) “I am nothing.” 1 Cor. xiii. 2.

5. Q. *Of what then should we examine ourselves respecting our knowledge ?*

A. We should try whether it be competent in its measure, and saving in its nature.

6. Q. *When may we conclude that our knowledge is competent in its measure ?*

A. If we know the Scripture account of the being and perfections of God—the creation, and the fall of man—his inability to recover himself from his guilt and misery, Christ’s mission, natures, and offices—the ne-

cessity of faith in his blood for the forgiveness of our sins—the agency of the Holy Spirit in renewing and sanctifying our natures—the holy obedience which we owe to the Divine law—and the resurrection of the dead, a future judgment, and the eternal state of mankind in heaven or in hell.

7. Q. *When may we conclude that our knowledge is saving in its nature?*

A. When, instead of filling us with pride, it tends to *humble* us in our own estimation; when it excites us to seek a greater acquaintance with divine things;—and when it is *practical* in its effects, leading us to shun what we know is forbidden, and to perform what is required. 1 Cor. viii. 2. Hosea vi. 3, and John xiii. 7.

8. Q. *Why is this knowledge necessary?*

A. To enable us to “discern the Lord’s body;” that is, to perceive that the bread and wine point out the incarnation of the Son of God, and his sufferings and death for our salvation.

9. Q. *What is the true and simple notion of FAITH?*

A. It is crediting or believing the Divine testimony, made known to us in the Sacred Scriptures.

10. Q. *Of what should we examine our selves respecting our faith?*

A. Whether we do indeed believe all that God has testified, both concerning ourselves and concerning Christ.

11. Q. *How may we know that we believe all that God has testified concerning ourselves?*

A. If we have been deeply and affectingly persuaded that we are condemned, perishing, and helpless sinners; and have been made anxiously, and in good earnest to inquire what we shall do to be saved.

12. Q. *How may we know that we believe all that God has testified concerning Christ?*

A. If we have been cordially persuaded that he is the only Saviour of sinners—one who is both able and willing to save to the uttermost all who come to him;—and, encouraged by his own invitations, have joyfully fled to him—willingly received him into our heart—and are trusting in him for salvation.

13. Q. *If our faith be genuine, will it not lead us to embrace Christ in all his offices and characters?*

A. Yes: we will receive him, not merely as our Saviour from eternal misery, but also as our Prophet, to teach us by his word and Spirit—as our Priest, who has atoned for our guilt, and is interceding for us at the right hand of God—and as our King, to defend us from our enemies, and to govern us by his laws.

14. Q. *Is not the genuine and saving nature of faith best learned from its fruits in the life?*

A. Yes: we may conclude that our faith is genuine, when it works by love to Christ, and his people—purifies the heart—overcomes the

snare and temptations of the world—and is productive of good works. Gal. v. 6. Acts xv. 9. 1 John v. 4. James ii. 26.

15. Q. *Is nothing more necessary to produce saving faith, but for men to set the Divine testimony plainly before us?*

A. Much more: this may produce a human faith; but saving faith is the gift of God—and it is his Spirit alone who can open our eyes to see this testimony aright, and who can effectually persuade us of its truth and importance.

16. Q. *What is the just and simple idea of REPENTANCE?*

A. It is a change of mind in turning with sorrow from sin, to the love and practice of holiness.

17. Q. *What is included in true repentance?*

A. A deep sense of the evil of sin, godly sorrow for it, hatred of it, forsaking it, and earnest endeavours to do the will of God.

18. Q. *How may we know that our repentance is genuine?*

A. When we are grieved for sin because it is offensive and dishonouring to God, as well as hurtful to ourselves—when we hate not only some sins, but *all* known sin—when we forsake it, not merely for a season, but with fixed purpose never again to return to its indulgence—and when we bring forth fruits of holy obedience meet for repentance.

19. Q. *Of what should we examine ourselves respecting our LOVE?*

A. We should try whether we possess that love to God, to Christ, to our Christian brethren, and to the whole of mankind, which is characteristic of all saints.

20. Q. *How may we know that we have this love to God?*

A. If we habitually endeavour to please him by keeping his commandments; and are sincerely grieved when we offend him.

21. Q. *How may we know that we have this love to Christ?*

A. If we love him above every other object—if for his sake we be willing to part with all we esteem dear in this world—if we love his word, his ordinances, and his people—if we delight in communion with him—and if we be grieved that we love him so little, and are desirous to love him more.

22. Q. *How may we know that we have that love to our Christian brethren, which is an evidence that we have passed from death unto life?*

A. If we love them chiefly because they belong to Christ and bear his image, whether they be rich or poor—if we prefer and delight in their company and religious conversation—and if we be willing, according to our abilities, to supply their wants.

23. Q. *Ought we not to love all men, the wicked as well as the righteous?*

A. Yes: but in a special manner we are to love them who are of the household of faith.

24. Q. *How is our love to our Christian*

*brethren to differ from our love to the men of the world?*

A. We are to love the men of the world, and even our enemies, with a love of *benevolence* and *beneficence*, being inclined to wish them well, to pray for them, and to do them good; but we must love the people of God with *complacency* and *delight*, esteeming them the excellent ones of the earth, and our dearest friends and brethren in Christ.

25. Q. *Are we not bound, in the exercise of Christian love to others, to forgive the injuries which they commit against us?*

A. Yes: instead of cherishing a revengeful spirit against them, if we hope to be pardoned by God, we must forgive them freely and from the heart. See Matt. v. 23, 24; and vi. 14, 15.

26. Q. *What is that OBEDIENCE concerning which we should examine ourselves?*

A. Obedience to the law of God as the rule of our life.

27. Q. *Why is it called new obedience?*

A. Because it flows from a renewed heart, and is new in all its properties.

28. Q. *What are some of its new properties?*

A. It proceeds from new *principles*; faith in the authority of the lawgiver, and love to his service—it is performed in new *strength*, received from the Holy Spirit—it is influenced by new *motives*; the love of Christ, and the hope of being with him in heaven—and it aims at new *ends*; the glory of God, and

the spiritual good both of ourselves and others.

29. Q. *Can we not yield this obedience till our natures be renewed?*

A. No: first the tree must be made good, and then its fruit will be good:—first we must be regenerated by the Spirit of God, or made “new creatures,” and then our obedience will be new.

30. Q. *How may we know that our obedience is of this kind?*

A. If it be *universal*, embracing all God’s commandments—*uniform*, and not confined to particular seasons—*cheerful*, and not the fruit of constraint—performed in *secret*, as well as in public—in our *heart*, as well as in our external conduct—*permanent* and abiding, and when we trust not in it.

31. Q. *Is it possible for us to yield a perfect obedience of this kind?*

A. No: “in many things we offend all.” (James iii. 2.) Still, however, it is our duty to endeavour, in all these respects, perfectly to obey the Divine law; and in some measure, it really is the habitual endeavour of all the children of God.

32. Q. *Is it indispensably necessary that every communicant should be able clearly to lay claim to all these marks of a gracious character?*

A. No: though all these graces implanted by the Spirit of God are inseparable, and no one of them truly exists where the rest are wanting; yet as they exist in different de

gress of strength and maturity, and some saints excel in one grace, and others in another, some of them may be discernible when others are not; consequently, they who can lay just claim to any mark of grace, may go to the Lord's table.

33. Q. *What should a person do who cannot clearly discern any of these evidences in himself?*

A. If he be sincerely grieved that he cannot lay claim to them—diligent in seeking after them—afraid to disobey Christ's dying commandment, and earnestly desirous to be found in Him, and to depart from all iniquity—he is a true, though a weak believer, and therefore ought to communicate.

34. Q. *Are there any other exercises, besides self-examination, which may assist us in preparing for the Lord's table?*

A. Yes: such as attendance on the preaching of the gospel—reading religious books which treat of the sufferings of Christ, and chiefly suitable portions of Scripture—devout meditation—religious conference with them who fear the Lord—and particularly fervent and believing prayer.

35. Q. *For what should we pray to God in our own behalf, in the view of this ordinance?*

A. For all needful preparation, not only by his making us truly partakers of these graces which are necessary to profitable communicating, but also by quickening and drawing them forth into lively operation—for the

assistance of the Holy Spirit in our religious exercises at the sacramental table—for a time of spiritual refreshment, and soul-enlivening fellowship with the Father and his Son Jesus Christ—and for the acceptance of our persons and services through the blood of the Lamb.

36. Q. *For what should we pray in behalf of ministers?*

A. That they may come forth fully fraught with the blessings of the gospel—that their own hearts may be impressed and sanctified by Divine truth—that they may be carried comfortably and successfully through their work—and that they may be enabled to speak a word in season to our souls.

37. Q. *For what should we pray in behalf of our fellow-communicants?*

A. That they may share of the same blessings which we have supplicated for ourselves; and that the cup of blessing may be to them and to us, “the communion of the blood of Christ;” and the bread which we break, the communion of the body of Christ.



## SECTION IX.

### TRIAL OF OUR SUCCESS IN COMMUNICATING.

1. Q. *What should be our first employment after we come from the Lord's table?*

A. We should bless God for the high honour conferred on us—earnestly pray for the

pardon of what has been amiss, and for strength to walk suitably to our holy profession—and carefully watch against the snares which are laid for us by our spiritual enemies.

2. Q. *Should not we examine ourselves, after we return home, respecting our conduct and exercise at the Lord's table?*

A. Certainly we ought, that we may satisfactorily know whether we have communicated worthily or unworthily.

3. Q. *When should we conclude that we have communicated unworthily?*

A. When we have been unaffected with the exhibition of Christ crucified—occupied wholly with vain and worldly thoughts—and have gone through the service as a mere form, more solicitous to be approved of men, than of God.—See Section VI. Question 12th.

4. Q. *What ought we to do in this case?*

A. We should carefully search out the cause of our failure in this duty—be deeply humbled under a sense of our guilt—confess and mourn over it before the Lord—earnestly plead for pardon through that blood which cleanseth from all sin—and resolve, in the strength of Divine grace, to be more diligent in preparing for this service in future.

5. Q. *When may we warrantably conclude that we have communicated worthily?*

A. When, with a composed and devout frame, we have been enabled to make Christ crucified the chief theme of our meditations, to feel some meltings of godly sorrow, while

we looked on him whom we have pierced by our sins; and some glowings of love to him who gave such a matchless display of love to us—to love our fellow-communicants for his sake—to cherish a forgiving and benevolent spirit towards our very enemies, to form resolutions of greater diligence in duty, and to embrace and feed upon the blessings of salvation.

6. Q. *May we not be able to judge of our success in communicating, by our experience immediately after, as well as at that time?*

A. Yes: we have cause to hope that we have, in some degree, been suitably exercised, when we feel our hatred of sin strengthened—our watchfulness against it quickened—our love to Christ, to his people, and to his ordinances increased—and our affections more detached from the world, and more set on those things which are spiritual and heavenly.

7. Q. *What should we do in this case?*

A. We ought thankfully to ascribe it to the grace of God, and not to our own diligence in seeking preparation; and to endeavour to make grateful returns of love and obedience.

8. Q. *But is not our best communicating accompanied with imperfection and defilement?*

A. Yes: and therefore we have need to apply to Christ that he would wash us after Supper, otherwise we can have no part with him. John xiii. 4—9.

9. Q. *Is it not wrong to suppose that worthy communicating, in all cases, is attended with joyful experience?*

A. It certainly is; for though this is frequently the case, yet, at other seasons, they who partake worthily, are filled with deep self-abasement, and godly sorrow, during the whole time of communicating.



## SECTION X.

### OF OUR CONDUCT AFTER COMMUNICATING.

1. Q. *Are not all who go to the Lord's table bound to endeavour to act suitably to such a holy profession?*

A. Yes: as they have avowed themselves Christ's disciples, servants, and friends, they are bound to demean themselves as such.

2. Q. *What should be their habitual conduct?*

A. Having solemnly named the name of Christ, "they should depart from all iniquity:"—having said that they abide in him, "they ought so to walk, even as he walked;"—having declared that they love him, they are bound to "keep his commandments;" having professed their belief in the doctrines of the cross, they ought to "hold fast their profession;" to carry about with them "the dying of the Lord Jesus;" and to study in all

things to have “a conversation becoming the gospel.”

3. Q. *Should they not carefully shun the company of the open enemies of Christ?*

A. They certainly ought, except when compelled to be in it by duty or necessity; otherwise, they will both catch harm from them, and encourage them in sin.—See Psalm cxxxix. 21, 22; and 1 Cor. v. 9—11.

4. Q. *Should they not cultivate friendly and Christian intercourse with the professing and approved friends of Christ?*

A. Yes: like the Psalmist, they should not only hate the society of vain persons; but be the “companions of all them that fear God, and keep his precepts.” Thus they will strengthen each other’s hands, and encourage each other’s hearts in the way of the Lord; and may expect his countenance and blessing.—See Mal. iii. 16, 17; and Luke xxiv. 14, 15.

5. Q. *How should communicants demean themselves in their necessary intercourse with the world?*

A. They should manifest firmness in resisting temptation—uprightness in all their transactions—a readiness to put the most favourable construction on men’s words and actions—a forgiving and pacific spirit to those who offend them—compassion for those in distress—and a promptness to do good both to the bodies and souls of all who need their aid.

6. Q. *How should they conduct them-*

*selves in respect of their relative duties at home?*

A. As their general deportment, in the family to which they belong, affords a much stronger proof of their real character than their conduct in public, every one, whether husband or wife, parent or child, master or servant, ought daily to study, in the meek and loving spirit of Christianity, faithfully to perform every kind office and incumbent duty, and thus to promote domestic peace and happiness.

7. Q. *How should they conduct themselves in their secret retirement?*

A. They ought habitually to act under impressions of the presence and all-seeing eye of God—to guard against the indulgence of sinful thoughts and imaginations;—and daily to employ a portion of their time in searching the Scriptures—in self-examination—in devout meditation—and in fervent prayer.

8. Q. *How should they demean themselves as members of the church?*

A. They ought to be regular in attending her public ordinances—daily to pray for her pastors and members, and that the number of her spiritual children may greatly increase—and to do all in their power to promote her peace and prosperity.

9. Q. *Were communicants thus to conduct themselves, would not the consequences be happy?*

A. Yes: thus they would glorify our Father who is in heaven—support the honour

of the Redeemer's cause—encourage others to become his followers—rejoice the hearts of his people—promote their own edification and comfort—and rapidly acquire a meetness for the celestial kingdom of bliss.

10. Q. *What are the consequences when they act inconsistently with their Christian profession?*

A. They greatly aggravate their own guilt—set a pernicious example before others—strengthen the prejudices of unbelievers against Christianity—open their mouths to blaspheme that holy name by which we are called—grieve the hearts of God's children—and pour dishonour on Christ's ordinances.

11. Q. *How shall we be most effectually preserved from such a course, and enabled to walk suitably to our profession?*

A. By daily seeking protection and guidance from God—by exercising habitual dependence on the aids of his Holy Spirit—by giving good heed to the instructions of his word—by cherishing a tender conscience—by guarding against the very appearance of evil, and by keeping the eye of faith steadily fixed on Christ, and the crown of eternal life

## EXAMPLE

### OF SELF-DEDICATION TO THE LORD.

Before young persons are received into church-fellowship, they ought solemnly to devote themselves to the Lord in secret. They may either write a copy of the example below, or something similar; and after much prayer for Divine assistance, subscribe it with their own hand; or they may deliberately read, or repeat this form, and cordially give their assent to it. Something of this kind ought to be the mental exercise of communicants, every time they are at the Lord's table.

1 COR. viii. 5—*They first gave their own selves to the Lord.*

Eternal Jehovah ! encouraged by this example, and by thy gracious promise, “ I will be your God, and ye shall be my people,” I desire now to devote myself to thee wholly, to thee alone, and to thee for ever. Thine I am by creation, and by thy providential care; and I desire from this time forth to be thine by redeeming grace, and by my own cordial and unreserved dedication. Though by nature I am a child of wrath, and by my practice have too long and too obstinately sinned against heaven, and in thy sight; yet now I desire to return to thee from whom I have revolted, and to renounce for ever the willing slavery of sin, and to surrender myself to thy service. I give myself to thee,

O Father, and beseech thee to put me among thy regenerated and adopted children. I give myself to thee, O Lord Jesus, and entreat thee to be my Saviour, Instructor, Governor, and Intercessor. I give myself to thee, O Holy Spirit, and implore thee to be my Sanctifier, Quickener, and Comforter. I give myself to thee, thou one Jehovah, to be thine in soul, and in body, in time and through eternity, and to employ all that I am, and all that I possess, in obeying thy will and in promoting thy glory. I give myself to thee, resolved to take thy word as my daily guide—thy people as my companions, and thy ordinances as the means of my spiritual refreshment, and progressive edification. And sensible of the deceitfulness of my heart, and of my own weakness, I desire to do all this in the strength of thy promised grace. O make thy grace sufficient for me, and accept, through Christ, of this dedication. Help me daily to keep in mind that I have thus devoted myself to thee, a living sacrifice; and that I am bound to glorify thee with my body and spirit which are thine. May the consideration of this be my guard in the hour of temptation, and my joy in affliction and in death. Now, Lord, I call heaven and earth to record that I am willingly thine. Lord, save thou me!

# MEDITATIONS

## FOR

### THE LORD'S TABLE.

#### MEDITATION I.

EPH. i. 7.—*In whom we have redemption through his blood.*

Yes, Divine Redeemer, it is to thee I owe my life, my liberty and my all. In common with the rest of mankind, by nature and by practice, I was a child of wrath—the captive slave of sin and Satan—bound over by the sentence of Heaven's violated law to everlasting woe. But thou, O wonderful condescension and grace ! though absolutely independent of all creatures, didst look with tender pity on our miserable and helpless condition. Thou didst stretch forth thy hand for our rescue, and not draw it back, till the arduous task was accomplished. Though the price demanded by justice was great indeed—the shedding of thine own precious blood ; yet thou didst cheerfully lay it down. Thou gavest thyself to poverty, suffering, and death the ignominious, painful, and accursed death, of crucifixion, that we might be redeemed from the curse of the law, and obtain the

adoption of sons of God. "We are redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Surely it becomes me, a ransomed captive—a captive bought at such a costly price, most willingly to testify my obligations to thee, O Jesus, my ransom, by my grateful remembrance of thy death, the source of my life and happiness for eternity. But for thy interposition, I should have remained the slave of sin, and been consigned to the prison of hell. "What shall I render to the Lord for all his benefits?—I will take the cup of salvation and call on the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." With gratitude and thanksgiving I now join in the song of the prophet—"Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

## MEDITATION II.

LUKE xxii. 19—*This do in remembrance of me.*

To forget thee at any time, my gracious Saviour, is ingratitude of the basest kind. And yet, the business, the cares, or the pleasures of this world, have too frequently engrossed my thoughts, and involved me in this black offence. To prevent this, in kindness to my soul, thou hast appointed this

ordinance, and required me often to join with thy people in its observance. Most willingly do I obey thy supreme command, and publicly testify that I now thankfully remember my unspeakably great obligations to thee. O let my heart, therefore, in this service be stayed upon thee! Let nothing vain or worldly occupy my thoughts at thy table! Draw forth all my desires to thyself, and to the remembrance of thy name!—To assist me in this duty, thou hast set before me sensible memorials of thy death. In them I behold thy amazing condescension, in assuming a body and soul into union with thy Divine nature, that thou mightest be fitted to obey and suffer in the room of sinful men. In the breaking of the bread, and the pouring out of the wine into the cup, I am reminded of the sufferings of thy body, and the ineffable anguish of thy spirit, when thou didst make thyself a sacrifice for my redemption. The lacerating scourge—the thorny crown—the bloody sweat—the wounds in thy hands, and feet, and side—and the bruising of thy soul under the Almighty arm of Divine Justice, are all here exhibited to my remembrance. And in partaking of these memorials, O help me, not only to meditate on what thou hast done and endured, but to do it in the exercise of faith and love. Help me to embrace thee afresh as my Saviour, and my All. When I contemplate thee “wounded for my transgressions, and bruised for my iniquities,” may every unbelieving doubt be chased away, and may I be enabled to

say, "My Lord and my God!" And in testimony of my unfeigned attachment to thee, I now unreservedly surrender all that I am, and all I possess, to be employed in thy service, and for thy glory. "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call on the name of the Lord." May the remembrance of what thou hast done for me, and of what I am bound to do for thee, be indelibly written on my heart. And henceforth may "the life which I live in the flesh, be a life of faith on the Son of God, who loved me, and gave himself for me."

### MEDITATION III.

GAL. ii. 29.—*Who loved me, and gave himself for me.*

This is love which surpasses all precedent or possibility of created comprehension. What am I, or what is my first father's house, that thy heart, O gracious Saviour, should thus have been set upon us? Though we had remained as faithful and zealous in thy service as the angels who have never sinned, it would have been great condescension in thee to have conferred on us any marked expression of thy love. But to have loved us who were enemies to thee in our minds, and by wicked works, and to have loved us to such a matchless degree, calls for our highest admiration, our warmest gratitude, and loftiest strains of praise. "Greater

love hath no man than this, that a man lay down his life for his friends." "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." The proof which thou hast given of thy love to us is wonderful indeed. Thou gavest for our ransom, not any of the creatures which thou hadst formed, for the whole of these would have proved unavailing—but *thine own self!* When no other sacrifice could atone for our guilt, and open up the way to the favour of God, and the attainment of heavenly bliss, freely didst thou give thy immaculate human nature, to suffer, and bleed, and die. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory, and dominion for ever." While I sit at thy table to commemorate thy marvellous love—thy unmerited, unsolicited, immeasurably great, and unchangeable love, O help me by thy Spirit to breathe forth my most ardent love to thee in return. Cold I feel it, compared with what it should be, and what thou knowest I desire it to be, and what I hope and believe at length it shall be. "Whom have I in heaven but thee, and there is none upon earth whom I desire beside thee." "O God, thou art my God; early will I seek

thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.”

### MEDITATION IV.

PSALM xliii. 4.—*Then will I go unto the altar of God, unto God my exceeding joy.*

Unworthy I am, O Lord, to appear among thy people at thy table; and unable to serve thee in this duty with acceptance. But to thee I look for the preparation of the heart, and the assistance which I need. “O send out thy light and thy truth”—the illuminating influence of thy Spirit, and the direction and comfort of thy word and promise—“let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.” Deal thus graciously with me, that I may now be enabled thankfully to commemorate that infinitely precious sacrifice, which has for ever put an end to sin-offering; and that in holy fellowship with thee, my God, I may find thee my chief, my exceeding joy. Good cause have I thus to rejoice in thee, when I contemplate thee as my covenant God and Father in Christ—a God whose every perfection is engaged for my salvation—a Father all-sufficient to provide for my wants. When I think of what thou hast done for me, in sending thine own Son to be my Ransomer—of what I humbly trust, thou hast wrought in me, by the renovating and sanctifying operations of thy Spirit—of what thou hast bestowed on me, in

the pardon of my sins, my adoption into thy family, and the numerous and precious privileges which I enjoy—and of what thou hast promised to do for me beyond death and the grave—O how ought my heart to glow with love, and thy high praises to flow from my lips! “Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.” “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” While I meditate at thy table on the grounds which thou hast given me for thanksgiving and joy, O let my soul be refreshed and nourished with the blessings of thy grace. May I here sit under thy shadow with delight, and experience these fruits of thy redeeming love, sweet to my taste. “Then shall my soul be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.”

### MEDITATION V.

JOHN i. 29—*Behold the Lamb of God which taketh away the sins of the world.*

Now that I have come to thy table, O glorious Redeemer, help me aright to contemplate thee as the great, the only propitiation for sin! Thou art the Lamb slain from the

foundation of the world—slain in all the typical sacrifices offered from the beginning—the great Paschal Lamb sacrificed for us. Thou art the Lamb of God—a Lamb chosen, provided, approved, and accepted by the Lord—a Lamb infinitely superior in value to the calculations of men and angels. Thy sacrifice taketh away the sin of the world—opens a way by which the chief of sinners may obtain pardon and sanctification; and when applied by thy Spirit, and relied on by faith, it actually removes its guilt and defilement.—This wonderful and inestimably precious sacrifice of thine, I am now to commemorate, by participating of the memorials of thy body broken, and thy blood shed; and O that I may be enabled to do it in a way glorifying to thee, and profitable to myself! May I behold thee, thou Lamb of God, with earnest attention, free from all wandering imaginations, and with such steadiness that I may be able to say with the Psalmist, “My heart is fixed, O God, my heart is fixed.” May I behold thee with devout wonder and admiration, when I contrast thy original dignity, glory, and bliss, with the humiliation, ignominy, and woe, to which thou didst willingly submit for the salvation of thine enemies. May I behold thee with faith, as the only atonement for sin; and rest upon thee for deliverance from its guilt, defilement, and dominion. May I behold thee with meltings of godly sorrow, when I consider the part which my sins had in subjecting thee to such sufferings of body, and anguish of soul May

I behold thee with gratitude and love, for thy unparalleled condescension and grace, in surrendering thy life a ransom for mine. May I behold thee with holy joy and thanksgiving, when I think of the blessed fruits of thy death; and from my heart join in Mary's song, "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." And, while I thus behold thee, do thou look upon me in love, and manifest thyself to my soul in a way which thou dost not to the world. Fill my heart with animating hopes of beholding thee for ever in glory, and of joining in the celestial hymn, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

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## QUESTIONS FOR SELF-EXAMINATION,

DRAWN FROM SUITABLE TEXTS OF SCRIPTURE.

The questions here propounded, for obvious reasons have no answers affixed. Those who wish to examine themselves by them after carefully attending to the directions given in Section VII., ought to read them over deliberately, and to ask themselves, as in the sight of God, what answer they can give to each, before they proceed to that which follows.

2 COR. v. 17.—*If any man be in Christ, he is a new creature.*

Have I good reason to conclude that I have experienced this great renovating change? Though I know neither the time when it happened, nor the particular means which the

Spirit of God employed for its accomplishment, yet do I now live as one born from above? Is it my daily study to be “denied to all ungodliness and worldly lusts, and to live soberly, righteously, and godly?” Do I in all things endeavour to have a conscience void of offence both to God and to my fellow men? Instead of studying conformity to the world, and regulating my conduct by its maxims and customs, in all things is it my first inquiry, Lord, what wilt thou have me to do? Instead of a proud and haughty spirit and demeanour, do I endeavour to copy the meekness and gentleness of Christ? Are my affections and desires, instead of being earthly and sensual, often spiritual and heavenly? Is Jesus the object of my supreme esteem? And do I love his word, his ordinances, his day, and his people?

GAL. v. 24.—*They that are Christ's have crucified the flesh, with the affections and lusts.*

Has it been my earnest prayer, and habitual endeavour, for some time past, in dependence on the aids of the Spirit of God, to overcome, and to slay the evil propensities of my corrupt nature? Painful and lingering though the completion of the task be, have I heartily engaged in it, and is it my daily employment? Instead of “making provision for the flesh, to fulfil the lusts thereof,” have I put away every forbidden pleasure, though once dear to me as a right hand or a right eye? Have I, in some measure, succeeded

in subduing those passions, affections, desires and sensual appetites, which pollute the soul, and are offensive to God? Is it my grief and burden when any of them obtain a partial victory over me? and am I thereby excited to greater watchfulness and activity in prosecuting my warfare against them?

GAL. iv. 6.—*Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

Can I, in some measure, lay claim to this distinguishing privilege, and characteristic exercise of God's children? As an evidence that I am a child of God, and have received the Spirit of Christ, am I given to prayer? Do I daily enter into my closet, and shut my door, and pray to my Father who seeth in secret? Amid all my cares and employments, my sorrows and joys, do I in every thing, by prayer and supplication, with thanksgiving, make my requests known to the Lord? Do I so cultivate a devotional temper of mind, that amid the busy pursuits of life, I frequently lift my thoughts and desires to God, for his protection, guidance, and blessing, both to myself and to others? Do I feel some degree of liveliness in prayer; and, at least sometimes, with holy fervour, *cry* to God, and wrestle for the blessing? When it is otherwise with me, and my prayers are cold, formal, and unaffecting, am I dissatisfied with myself, and solicitous for the quickening assistance of the Holy Spirit? Do I experience a filial affection and confidence

in God as my Father in Christ, and often cry to him, Abba, Father? Are all my prayers presented in the name of Christ, and with dependence on his blood and intercession, for an answer of peace?

MATT. vi. 15.—*If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Is my practice, like that of the world at large, the very reverse of this duty? Am I of an unforgiving and resentful spirit towards those who offend or injure me? Do I cherish in my breast a desire to obtain an opportunity of revenge? Am I glad when I hear that any calamity has befallen such persons? Or, on the contrary, do I in this resemble the genuine children of God? When I consider how much I have been indebted to Divine forgiveness myself, do I study, in obedience to the command of Christ, to banish every revengeful thought? When I feel a vindictive spirit rising up within me, do I endeavour to suppress it; and do I cry to God to banish it from me? Do I, from my heart, forgive my enemies, and endeavour to render them good for their evil? Do I pray for their forgiveness of God, and sincerely desire their salvation?

ROM. viii. 9.—*If any man have not the Spirit of Christ, he is none of his.*

Am I a partaker of the saving operations of the Holy Ghost, the Spirit of Christ? Does he work in me as a spirit of *sanctification*,

mortifying sin, and enabling me to abound in every good word and work, so that I “walk not after the flesh, but after the Spirit?” Does he operate in me as a spirit of *prayer*, leading me daily to the throne of grace, and exciting me, with holy fervour, to “cry Abba, Father?” Does he operate in me as a spirit of *heavenly-mindedness*, frequently directing my thoughts, and desires, and affections to those things which are above, where Christ sitteth on the right hand of God? Has he been set upon me as a *seal*, impressing a resemblance to his own likeness in holiness, and thus making me, in a way distinguishable from the world lying in wickedness, as the peculiar property of Christ? Under all my trials and afflictions do I look up to him as my *Comforter*, and derive my chief support and joy from his word and promises? Does he *bear witness* with my spirit, enabling me, by means of his word, to discern the marks of his own work in my soul, and to know that I am a child of God?

ROM. viii. 6.—*To be carnally minded is death; but to be spiritually minded is life and peace.*

Am I among the number who are spiritually dead, and who have a sure proof of it, in habitual carnal mindedness? Are my thoughts and desires chiefly set on those things which pertain to the body—what I shall eat, and what I shall drink, and wherewithal I shall be clothed? And is it from the present enjoyment, or from the hope of earthly and sensual gratifications, that I derive my

chief happiness? Or, on the contrary, have I cause to believe that I am made spiritually alive, because I am spiritually minded? Is my mind deeply and abidingly impressed with the reality and vast importance of spiritual things, as they are revealed in the sacred volume? Are my heart and affections frequently set on the attainment of spiritual and heavenly blessings? Have I cause to believe that my treasure is in heaven, because my desires and meditations are often there also? Do I derive from these meditations one of my highest delights? And, as from the abundance of the heart the mouth speaketh, do I take pleasure in conversing about those things which are above, where Christ sitteth on the right hand of God?

1 PETER ii. 7.—*Unto you who believe he is precious.*

Can I say without my heart accusing me, that Christ is indeed precious to my soul? Do I esteem him for what he is in himself, and for what he has done and suffered in behalf of sinners? Is he precious to me in all his characters, offices, and relations? Do I love him as a Teacher and Governor, as well as a Saviour from the wrath to come? and do I daily look up to him for instruction by his word and Spirit, and endeavour to yield obedience to his laws? Do I account him the pearl of great price, and love him more than any earthly enjoyment? Do I love to *read* of him—love to *hear* of him—love to *speak* of him—love to *think* of him—love to

*pray* to him—and love to enjoy communion with him? Is it my grief that I cannot love him more? And is it my earnest desire that all should love him?

MATT. V. 3.—*Blessed are the poor in spirit ; for theirs is the kingdom of heaven.*

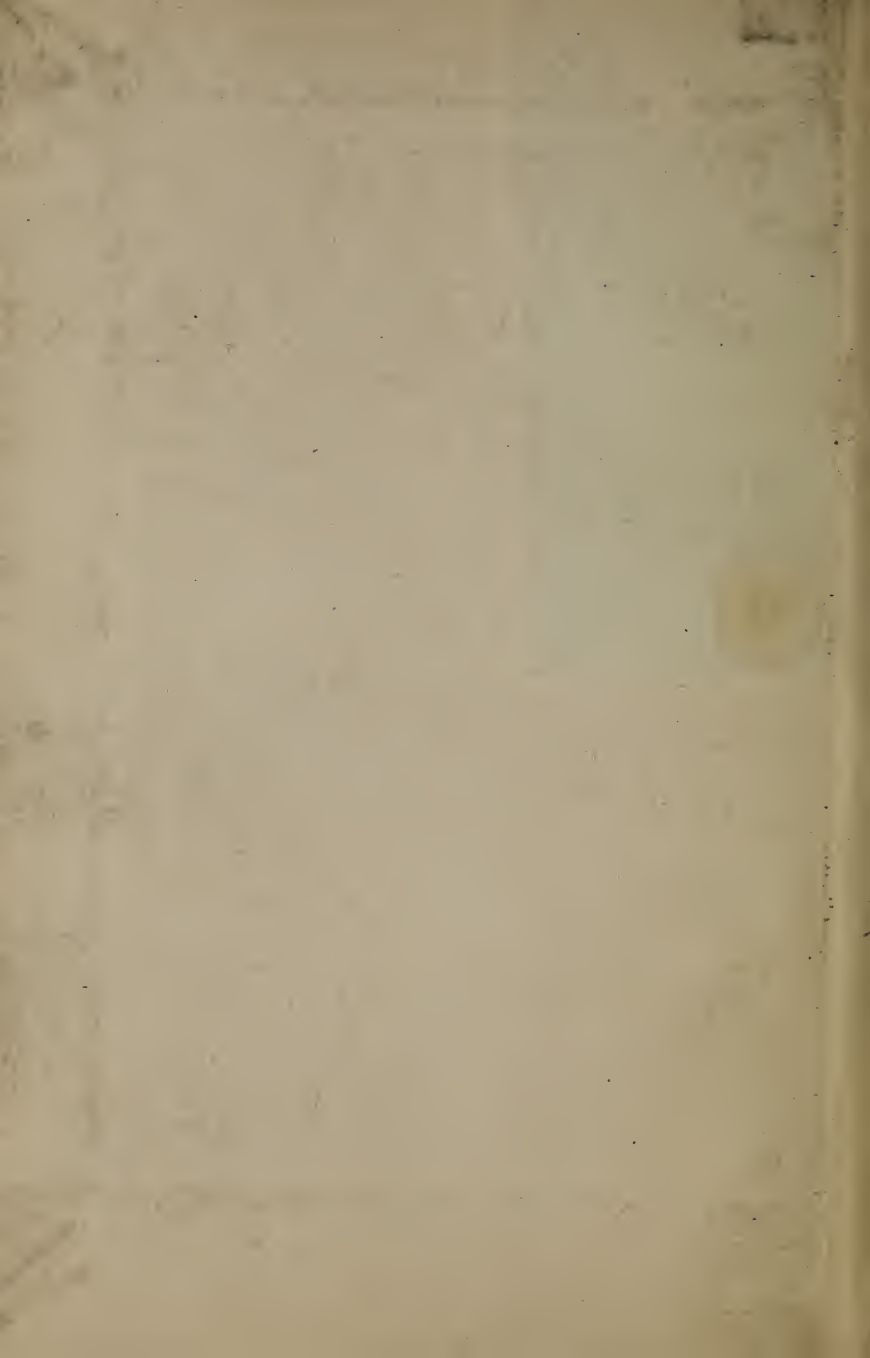
Is the native pride of my heart, both with respect to God and man, in some measure subdued? Instead of thinking of myself, and of my religious attainments and services, more highly than I ought, do I entertain lowly and self-abasing views of all I am, and all I have done? Am I habitually sensible that were God to enter into judgment with me even for my best services, I could not stand; and that my own righteousness is as filthy rags? When I look back upon my past life, and especially when I look inward to my own heart, do I account myself the least of saints, and the chief of sinners? Do I see that in myself I am wretched, and miserable, and poor, and blind, and naked? and that if there be any thing good in me, or done by me, the glory is due, not to me, but to the grace of God?

THE END.











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